L.A.S.R.

The Oberammergau Passion Play

1634 - 1984

TEXT

THE OBERAMMERGAU PASSION PLAY 1984

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1634 - 1984

Written in 1810/11
by Father *Othmar Weis* O.S.B.
of the Benedictine Monastery of Ettal;

Revised in 1850/1860
by *Joseph Alois Daisenberger,*
Parish Priest of Oberammergau;

Adapted in accordance with the Second Vatican Council
under the guidance of Father *Gregor Rümmelein* O.S.B
of the Benedictine Monastery of Ettal;

and further revised by the Parish of Oberammergau in 1984

Passion music composed in 1810
by *Rochus Dedler,* a teacher, of Oberammergau
rearranged in 1950 by Professor Eugen Papst

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Programme of Performances

MAY

21. Monday
23. Wednesday
25. Friday
26. Saturday
27. Sunday
28. Monday
30. Wednesday

JUNE

1. Friday
2. Saturday
3. Sunday
4. Monday
6. Wednesday
8. Friday
9. Saturday
10. Sunday
11. Monday
13. Wednesday
15. Friday
16. Saturday
17. Sunday
18. Monday
20. Wednesday
22. Friday
23. Saturday
24. Sunday
25. Monday
27. Wednesday
29. Friday
30. Saturday

JULY

1. Sunday
2. Monday
4. Wednesday
6. Friday
7. Saturday
8. Sunday
9. Monday
11. Wednesday
13. Friday
14. Saturday
15. Sunday
16. Monday
18. Wednesday
20. Friday
21. Saturday
22. Sunday
23. Monday
25. Wednesday
27. Friday
28. Saturday
29. Sunday
30. Monday

AUGUST

1. Wednesday
3. Friday
4. Saturday
5. Sunday
6. Monday
8. Wednesday
10. Friday
11. Saturday
12. Sunday
13. Monday
15. Wednesday
17. Friday
18. Saturday
19. Sunday
20. Monday
22. Wednesday
24. Friday
25. Saturday
26. Sunday
27. Monday
29. Wednesday
31. Friday

SEPTEMBER

1. Saturday
2. Sunday
3. Monday
5. Wednesday
7. Friday
8. Saturday
9. Sunday
10. Monday
12. Wednesday
14. Friday
15. Saturday
16. Sunday
17. Monday
19. Wednesday
21. Friday
22. Saturday
23. Sunday
24. Monday
26. Wednesday
28. Friday
29. Saturday
30. Sunday

The Cast of the 1984 Passion Play

Prologue	Zwink Franz Zwink Vitus
Christ	Jablonka Max Zwink Rudolf
Mary	Burkhart Ursula Fellner Theresia

***

Christ's Apostles:

Peter	Eitzenberger Karl jun. Härtle Werner
John	Rutz Walter Utschneider Martin
Judas	Kratz Martin Wagner Martin
Thomas	Rudhart Albert
Philip	Steinecke Helmut
Thaddeus	Lautenbacher Eduard
Simon	Aurhammer Franz junior
James the Elder	Magold Franz-Paul senior
James the Younger	Schmid Erich
Andrew	Lehneis Hans
Matthew	Fellner Gerhard
Bartholomew	Müller Hans senior

Christ's Friends:

Joseph of Arimathea	Hochenleitner Martin Pongratz Anton
Nicodemus	Albl Josef Härtle Karl
Simon of Bethany	Schilcher Max Preisinger Anton sen.
Simon the Cyrenian	Eich Willi Maderspacher Albert
Lazarus	Lazar Richard Müller Johannes
Magdalene	Fürsich Angelika Stuckenberger Helga
Martha	Wankmüller Michaela
Salome	Klement Petra
Veronica	Bartl Doris Muhr Margarete
Angel of the Lord	Müller Werner

***

Pilate	Glas Georg jun. Preisinger Anton jun.
Herod	Dr. Fischer Helmut Rutz Hugo sen.

***

Caiaphas, High Priest	Magold Martin Stückl Peter

Annas, High Priest	Haser Hermann Stückl Benedikt

***

Priests:

Nathaniel	Führler Karl Niggl Anton
Rabbi Archelaus	Kronthaler Helmut Reicherl Hans
Ezekiel	Albl Willi Heller Wolfgang
Zadok	Heigl Max Zwink Werner
Joshua	Pongratz Josef sen.
Amiel	Uhl Eduard

***

Pharisees:

Rabinth	Allinger Karl sen.
Dariabas	Faistl Philipp sen.
Josaphat	Zunterer Heinrich sen.
Oziel	Daubner Josef sen.
Amron	Straka Hans
Saras	Bauer Siegfried
Ptolomeus	Heigl Max Zwink Werner
Nathan	Reiser Richard
Samuel	Breitsamter Melchior sen.
Aman	Zwink Heinrich sen.
Baalan	Maderspacher Franz Paul
Amon	Pongratz Max sen.

Zorobabel, temple attendant	Wiener Adolf
Esdras, servant of Annas	Richter Werner
Sidrach	Petter-Schweiger Günther
Misael	Gstaiger Johann

***

Traders:

Dathan	Gstaiger Guido Zwink Anton
Kore	Feldmeier Hans sen.
Booz	Eich Gustav
Albion	Schmid Hans

***

Witnesses:

Nun	Reiser Werner
Eliab	Stückl Josef
Gad	Maderspacher Albert Eich Willi
Eliezer	Freisl Anton

***

Romans:

Longinus, Roman captain	Höldrich Georg Lischka Gerhard
Caspius	Daisenberger Hans jun.
Sabinus	Bartl Gerhard
Domitius	Bartl Florian
Titus	Wagner Maximilian

Milo	Pongratz Max jun.
Lictor	Höldrich Georg Lischka Gerhard

***

Servants of Pilate:

Quintus	Steidle Robert
Aurelius	Heinzeller Johannes
Claudius	Härtle Franz
Pomponius	Bierling Ernst sen.
Mela	Schneller Walter
Sylvus	Heinzeller Michael

***

Temple guards:

Selpha, leader of temple guard	Müller Siegfried
Panther	Marka Kurt
Melchi	Samm Josef
Lévi	Eich Horst
Malchus	Köpf Peter
Abdias	Daubner Josef jun.
Dan	Gstaiger Mathias jun.
Arphaxad	Schweiger Luitpold
Balbus	Köpf Paul

***

Maidservants:

Agar	Huber Elisabeth
Sara	Gall Christine

Executioners:

Catilina . . . . . Stückl Willi
Nero . . . . . Öttl Werner
Faustus . . . . . Eich Peter
Agrippa . . . . . Gall Ludwig

***

Thieves:

Dismas . . . . . Stadler Josef
Gesmas . . . . . Wagner Josef

***

Barabbas . . . . . Horak Georg sen.

Servants, temple guards, Romans, people, children

***

Prompters . . . . . Daisenberger Karl
Baab Erich

Technical Stage Manager . . Maurer Anton sen.
Stage Manager — Scenery . Ruppert Hans

***

MUSIC AND CHORUS

Conductors	Hoffmann Ernst Paul Heinz-Dieter Troll Tosso
Training of Soloists	Groß Arthur
Soloists:	
Soprano	Fischer Irmgard Reiser Claudia
Contralto	Schurig Gertrud Shaw Susanne
Tenor	Heiß Kurt Wagner Josef
Bass	Breitsamter Gregor Fischer Walter

***

Mixed Choir	48 members
Orchestra	65 members

PRODUCER AND DESIGNER

Hans Maier sen.

Deputy Producer Zwink Franz

Preface

For Oberammergau 1984 is a jubilee year. 350 years have passed since the inhabitants of the parish made the vow, before Christ on the Cross, to perform the play of His suffering and death. In the confusion of the Thirty Year War more and more people were dying of the plague. In this time of great distress the "Six" and the "Twelve" vowed, on behalf of the whole parish, "henceforward to give the tragedy of the Passion every ten years". The Chronicle reports that from that time no-one died of the plague. Whether the feared disease suddenly ended cannot be proved; in any case the epidemic was checked. One year later, in 1634, the promise was fulfilled for the first time and since then it has been kept faithfully for three and a half centuries.

The solemn promise is the origin of the Passion Play and this origin remains the measure and also the only satisfactory justification for the bold venture of representing the suffering and death of the Lord on the stage. Similar plays were performed in many villages and markets until they died out, victims of a period of englightenment and rationalism. The Oberammergau play is one of the few which have survived into our own time. The people of Oberammergau always fought tenaciously for their Passion Play. After several alterations over the centuries (1750 "Passio Nova" by Father Ferdinand Rosner), in 1811 and 1815 the text was given the form which it substantially has today by Father Othmar Weis, of the Benedictine order. To accompany it the Oberammergau teacher Rochus Dedler composed the simple and impressive Passion music. In 1850/60 the Weis text was revised by the parish priest Jos. Alois Daisenberger in conformity with the spirit of his time. The combined effect of text and music has made the Passion Play into the event which is associated with the name of Oberammergau throughout the world. Even today, when times have changed completely, the Play is able to move people deeply. Many vistors are spellbound by the power of what they see.

Oberammergau is often called the "village under the Cross", It has been given the lofty task of proclaiming to mankind the message of the Cross and Resurrection. The village of the Passion is under the sign of the Cross in another respect. Anyone presenting something holy is observed and judged critically. Oberammergau is sometimes reproached for mistakes and weaknesses which are accepted without question elsewhere.

From the historical viewpoint the Oberammergau Passion Play has nothing to do with anti-Semitism. The different authors of the text always tried to write the Play of Jesus' suffering and death in a way which was as faithful as possible to the Gospels. When the text was revised in past years particular attention was given to avoiding any expression which could hurt the feelings of the Jewish people. In a world in which peoples, races and religions strive for understanding the Passion Play must also show consideration. The Play is not concerned to seek a guilty party. Holy Scripture includes the whole of mankind and its representatives in the guilt for Jesus' death. "For God has made all people prisoners of disobedience, so that he might show mercy to them all" (Romans 11, 32). The Cross of Christ does not invite hatred, but love and reconciliation.

On 5th May 1983 a deputation of the Parish of Oberammergau met representatives of the Ecumenical Committee of the German Bishops' Conference, which deals with questions of Judaism, to discuss the points still at issue. The present text was finally approved by all concerned.

At the General Audience of 16th March 1983 Pope John Paul II gave a special greeting to the group of pilgrims from Oberammergau and said: "This visit to Rome is a worthy prologue to the 350th anniversary of your Passion Play for which you are making preparations for 1984. Your loyalty to the vow of your forefathers is not only mindful of a precious historical inheritance, in which you are conscious of your responsibility, but also a confession of your Christian faith in Jesus Christ who redeemed mankind by

His suffering." These words of the Holy Father shall be our mission and duty for the 1984 Jubilee Play.

Because of its spiritual foundation the Passion Play forms part of the tradition of devotions at the stations of the Cross; it means taking the way of the Cross of Jesus Christ who bears His Cross throughout the centuries. In this spirit we will celebrate the Passion Play as a great prayer in common: "We worship and glorify thee, Lord Jesus Christ, because through Thy Holy Cross Thou hast redeemed the world."

Oberammergau, November 1983

Josef Forstmayr

Josef Forstmayr,
Ecclesiastical Counsellor
Priest of Oberammergau

Prelude

Bass solo: *Bow down in holy wonder,*
Race oppressed by God's curse!
Peace to you once more from Zion's grace!
His, the offended One's, anger does not last for ever,
Although it is still justified.
"I do not demand," says the Lord,
"The sinner's death; I will forgive him,
And he shall live!"
His own Son's blood will atone for us!
Praise, adoration and tears of joy
To you, Eternal Lord!

TABLEAU VIVANT

The Expulsion from Paradise

Bass solo: *Mankind is driven form Eden's grove,*
By sin benighted and in dread of death.
Its way to the tree of life is, alas, barred.
The flaming sword looms in the angel's hand,
But from afar, from Calvary's heights,
A morning gleam shines through the night;
Soft breezes of peace blow throughout the world
From the branches of the Tree of the Cross.

Chorus: *God of Mercy! You give to death*
Your only Son, in order to redeem sinners
Who have blasphemously defied your commandments,
And to take the curse from them.

Prologue

Welcome to all whom here the tender love
Of the Saviour unites, mourning to follow Him
On His journey of suffering
To His final resting place.

All who from near and far have come today,
All feel themselves now joined in brotherhood,
As disciples of the One
Who suffered for all,
Who gave Himself for us
To the bitterest death.
Let our eyes and hearts
Be turned to Him united in gratitude.
Greetings also to you, brothers and sisters of the people
Who brought forth the Redeemer.
Let no-one try to find the blame in others;
Let each of us recognise
His own guilt in these events.
God has made us all full of disobedience;
But to all He has brought mercy and salvation from the cross.
Pray with us as the hour comes
When we pay the debt
Of our sacred vow to the eternal God.

Tableau

TABLEAU VIVANT:

Vow made at the graveyard in 1633

Bass/Tenor: *Eternal God! Hear the stammering of your children,*
Hear then their hearts and voices raised in thanks!
They who assemble at the great sacrifice
Worship you in holy veneration.

Chorus: *Follow now at the side of the Redeemer,*
Until He struggles to the end,
Of His rough and thorny path, and in fierce strife,
Bleeding to death, His sufferings end for us.

PART ONE

From Christ's Entry into Jerusalem to His Arrest

ACT I

The Entry

Jesus enters Jerusalem amid the rejoicing of the people. He drives the traders out of the temple, and returns to Bethany.

Scene 1

The people of Jerusalem acclaim Jesus

Hail to You! Hail, Son of David!
The throne of the fathers belongs to You,
Who come in the name of the Highest,
bringing what is to profit us,
We glorify You! We glorify You!

Hosanna! May He who dwells in heaven
Send his grace to You!
Hosanna! May He who reigns above
Preserve You for us evermore!

Hail to You! Hail, Son of David!
The throne of the fathers belongs to You,
Who come in the name of the Highest,
bringing what is to profit us,
We glorify You! We glorify You!

Blessed be the realm and people of David,
Restored to their own again!
All you nations bless, praise and exalt the Son,
Like the father!

Hail to You! Hail, Son of Dalvid!
The throne of the fathers belongs to You,
Who come in the name of the Highest,
bringing what is to profit us,
We glorify You! We glorify You!

Scene 2

Jesus drives the dealers from the temple

Christ: What do I see here? Is this the house of God? Or is it a market place? Shall the strangers who come from foreign countries to worship God say their prayers in this crowd? And you, the priests and guardians of the sanctuary, see this abomination and tolerate it? Get out! I command you! Take what is yours and leave this holy place!

Voices from the crowd: Who is this?

People: The great prophet from Nazareth in Galilee!

Joshua: Why do you disturb these people?

Zadok: How can you forbid them what the High Council allows?

Ezekiel: Everything here is intended for sacrifice to God!

Boaz: Can we no longer offer sacrifices?

Christ: There is enough room for your business outside the temple! "My house," says the Lord, "shall be called a house of prayer for all peoples!" But you have made it a den of thieves!
Clear it all out!

Rabbi: You can't do that!

Kore: My money!

Dathan: My doves!

Albion: My jars of oil overturned! Who will make good the loss?

Christ: Away with you! I want this profane place to be restored to the worship of my Father!

Zadok: On what authority are you doing this?

Voices from the crowd: By what miracles can you prove that you have power to do this?

Christ: You ask for miracles? I can give you one: destroy this temple here, and in three days I will rebuild it!

Ezekiel: It took forty-six years to build this temple, and you say you can rebuild it in three days?

Children: Hosanna to the Son of David!

People: Praise be to Him who comes in the name of the Lord!

Rabinth: Do you hear what they are saying?

Dariabas: Forbid them to do it!

Christ: Truly, I tell you: if they were to say nothing, the stones would cry out !

Children: Hosanna to the Son of David!

Ezekiel: Be quiet, you silly children!

Christ: Have you never read the text, "Thou has made children and babes at the breast sound aloud Thy praise"? What is hidden from the proud, is revealed to the little ones. And the scripture will be fulfilled: "The stone which the builders rejected has become the main cornerstone." Any man who falls on that stone will be dashed to pieces, and if it falls on anyone he will be crushed by it. Come, my disciples, I have done what my Father commanded me to do. Now let us go inside the sanctuary and worship the Father there!

Children and people: Hosanna! Hosanna to the Son of David!

Nathaniel: Will you be quiet?

Children and people: Praise to the anointed One!

Oziel: You shall all be destroyed with Him!

Children and people: Praise be to the kingdom of David!

Children: Hosanna to the Son of David!

All: Hosanna! Hosanna!

Scene 3

The priests try to win the people over

Nathaniel: Those who hold to the faith of our fathers stand by us.

Voices from the crowd: Why did you not seize him?

People: He is a great prophet.

Rabbi: He is a false teacher, an enemy of Moses, and an enemy of the laws of our fathers.

Nathaniel: You people have been blinded! Do you want to follow this man with new ideas and leave Moses and the prophets? Children of Israel! Do you no longer wish to be God's chosen people?

Voices from the crowd: No!

People: Far be it from us to foresake Moses and his laws.

Nathaniel: But who is authorised to proclaim God's laws to you? Is it not the High Council of the people of Israel? Who will you listen to? Us, or this tempter who proclaims himself the founder of a new doctrine? (To Rabbi) Tell the high priests we are here.

Joshua: We will listen to them.

People: We will follow you.

Zadok: The God of our fathers will bless you for this.

Joshua: Moses is our prophet!

People: Yes, Moses is our prophet!

Nathaniel: May this man perish.

People: Yes, let him perish!

(The traders go to the high priests)

Scene 4

Discussion of the high priests with the priests and elders

Annas, Caiaphas and several councillors appear before the palace; Nathaniel joins them.

Nathaniel: High priests, fathers and elders! To our shame, with our own eyes we saw the triumphant entry of this Gali-

lean, and how he marched through the gates and streets of holy Jerusalem. You heard the hosanna cries of those deluded people. What remains before the complete overthrow of the whole government system and God's laws? One more step, and the holy law which God gave us through Moses will be overthrown. The doctrine of our fathers will be despised, the Sabbath profaned, the priests divested of their office, and the holy sacrifice at an end.

Ezekiel: Very true.

Several: Only too true.

Caiaphas: There is even more. When he came into the city, the Galilean had himself proclaimed as the Son of David, which means the Messiah, and soon they will extol him as the King of Israel. Then discord will arise among the people, there will be a revolt against the Romans and they will come with their armies and bring ruin to the land and people. Woe to the children of Israel! Woe to the holy city! Woe to the temple of the Lord! The last moment has come to avert the destruction of Israel. Friends and brothers, the responsibility is ours, the guardians of Zion. We must decide today what has to be done.

Several: Yes, today.

Caiaphas: Brothers, tell us plainly your opinion.

Rabbi: Honourable fathers, I believe we ourselves are partly to blame that this has gone so far. What was the good of our trying to embarrass him with questions, and proving to him his deviations from the doctrine of the fathers and his violation of the law? You can see that we have accomplished nothing. The people are turning their backs on us and the whole world is running after him. If there is to be peace in the country, what ought to have been done long ago must now be done without delay. We must get hold of him and, in a word, render him harmless.

All: Yes, that is what we must do!

Annas: Priests and teachers, at last there is a gleam of comfort and joy for my heart, as I observe your determination. Believe me, this Galilean's false teaching has often caused me great concern.

Gerson: The faith of our fathers must not perish.

Oziel: Israel must be saved!

Caiaphas: All honour to your unanimous determination! However, now you must help me with your advice so that we can lay our hands on the tempter as soon as possible.

Ezekiel: We must try to take him prisoner quietly, by a trick. We can certainly find out where he retires to for the evening. He can be arrested there and taken away without attracting attention.

Scene 5

Arrangement between Caiaphas and Dathan

Dathan: I know one of his disciples. I hope to discover through him where he stays at night. Of course, I must promise him a reasonable reward.

Caiaphas: That presents no difficulty, but do not lose a single moment, so that we can seize him before the great festival.

Annas: And keep quiet about it.

Dathan: We promise.

Caiaphas: May the Lord guide and bless your steps. Now we shall see who will win, he and his followers – or we and our loyal supporters who obey the law.

Annas: May the Lord be with us.

All: Praise be to our God!

(The high priests go into the palace, the others into the street)

ACT II

The Parting at Bethany

Prologue

He who with steady vision looks through the veil
Of the future, now sees the tempest approaching
Which gathers, threatening to burst upon His head.

Tarrying still in the midst of His own loved circle,
To these dear friends He speaks the word of parting,
A word which deeply wounds His loving Mother's soul.

See how full of sorrow Tobias' mother gazes at the
son of her heart,
Departing, and in streaming tears pours out
The sorrow of her tender love.

Even so the Mother of the Son of God weeps
When she sees her beloved Son going with resolute steps
To wipe out with His love and death the sins of mankind.

A. Tableau

9:32

TABLEAU VIVANT:

9:33:10

1. The young Tobias departs from his mother (Tob. 5,5 – 22)

Tenor solo:
What a bitter grief, oh friends,
Overcame the mother's heart,
As, guided by Raphael's hand,
Tobias at his father's word
Hastened to a foreign land.

Soprano/Tenor:
Oh Tobias, dearest one,
Hasten back to me.
Dearest son, with you alone,
Can my heart gain content,
And have the greatest joy.

Chorus:
Desolate now she laments,
No joy in her life,
Until at some blissful moment
Her beloved son is brought back
To his mother's heart.

Prologue

See the bride in the Song of Solomon,
How she weeps for the missing bridegroom,
How she calls and seeks
Allowing herself no rest until she finds him.

The pain in Mary's soul is more tranquil,
Although it pierces her heart like a sword,
The pain is softened
By her pious resignation, and trust in God.

9:35:30
9:36 45

TABLEAU VIVANT:

2. The loving bride laments the loss of her bridegroom.
(Song of Solomon 3, 11ff.; 6, 1ff.)

Soprano solo:

Where has he gone, oh where,
Fairest of the sons of men?
For him my eyes weep
Hot tears of love.
Come back! Return to me!
See these tears flowing.
Beloved, do you hesitate
To clasp me to your heart?
I seek for you everywhere,
On all roads I look for you,
And my heart hurries to meet you
With the first ray of the sun.
Beloved, ah, what do I feel?
How anxious is my heart!

Soprano solo/
Chorus:

Dear companion, take comfort,
Your friend will return.
Wait, dear maid, soon he will return
And clasp you to his heart.
No cloud will again darken
The bliss of reunion.

B. Action

Jesus is anointed by Mary Magdalene; He takes leave of His friends and Mother in Bethany

Scene 1

Jesus prophesies His sufferings to the disciples

Christ: My disciples, you know that in two days it is the Passover. So let us take leave of our friends in Bethany and then go to Jerusalem, where shortly everything will be fulfilled which was written by the prophets concerning the Son of Man.

Philip: Master, is the day at last near when you will restore the kingdom of Israel?

Christ: None but the Father knows that day. But now the Son of Man will be handed over to the high priests and doctors of the law, who will condemn him and hand him over to the foreign power. He will be mocked, whipped and crucified, but on the third day He will rise again.

John: What does all this mean, Master?

Christ: The hour has come when the Son of Man shall be glorified. Truly, I tell you, a grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies it bears a rich harvest. Now is the hour of judgement for this world; now shall the Prince of this world be driven out. And I shall draw all men to myself, when I am lifted up from the earth.

Thaddeus: What does He mean by these words?

Simon: Why does He compare himself with a grain of wheat?

Andrew: Lord, you speak at one and the same time of humiliation and glorification, death and resurrection, shame and victory?

Christ: What is now as dark as the night to you, will soon be made as clear as day. I have told you all this so that you do not despair, whatever may happen. Have faith and hope. When the tribulation is past, then you will see and understand.

Thomas: Have we not heard from the prophets that the Messiah will remain for ever? How can you say, "The Son of Man must be raised up"? Who is this Son of Man? Anyone who, like you, wakens the dead, cannot die. Therefore, what can your enemies do to you?

Christ: Thomas, pray for the counsel of God, which you cannot fathom. For only a short time will the light be with you now. Walk in the light while you have the light, so that the darkness does not overtake you. Believe in the light, so that you become children of the light.

All: Lord, stay with us!

Scene 2

Jesus is greeted by His friends

Simon: Welcome, best of teachers. You have accepted my invitation and you bless my house with your visit. You too, friends, are all welcome.

Christ: Simon, this is my last visit to your house. See, our friend, Lazarus.

Lazarus: My Lord, that I should see you here again!

Magdalene: Good Master!

Martha: Welcome!

Christ: God's blessing upon you!

Martha: Master, I wish to serve you.

Magdalene: Would you allow me also to show you my love and gratitude?

Christ: Do whatever you wish, my dear ones.

Simon: Master, delay no longer. Let us give you food and drink. Come too, my friends.

Scene 3

Farewell supper, anointment and parting

Christ: Peace be upon this house.

Disciples: And all who live in it.

Simon: Master, everything is ready. Sit down at the table.

Christ: Then let us, beloved disciples, accept thankfully the gifts bestowed on us through Simon by the heavenly Father. Alas, Jerusalem, I wish you would welcome my arrival as much as my friends do here.

Lazarus: Master, your enemies are waiting to see whether you will go to Jerusalem on the day of the festival. They are watching out for your downfall.

Peter: Lord, stay here in this house, in peace and safety, until the storm which will rise against you has passed.

Christ: Keep away from me, tempter! Shall the reaper rest in the shade while the ripe harvest beckons? The Son of Man has come in order to serve and to give his life as a ransom for many.

Judas: But Master, if you give your life away, what will become of us?

Disciples: Then all our hopes would be destroyed.

Christ: My Father in heaven will take care of you. No-one is taking my life from me, I give it voluntarily. I have power to lay down my life, and I have power to take it up again.

Magdalene: (bringing an alabaster jar) Master!

Thomas: What a lovely perfume!

Bartholomew: That is pure, precious oil of nard.

Thaddeus: Such honour has never before been shown to our Master.

Judas: Why this extravagance? The oil could have been sold and the money given to the poor.

Thomas: That's what I think too.

Christ: What are you saying to each other? Why do you criticise what was done only from love and gratitude?

Judas: What a waste, to pour out such a precious ointment. We could have gained at least thirty pounds. What a loss for the poor and for us!

Christ: The poor will always be with you, and you can do good for them, but you will not always have me. Leave her alone. She has done good work for me: she has come beforehand to anoint my body for burial. Truly I tell you: wherever in all the world the Gospel is proclaimed, what she has done will be told as her memorial. Let us leave the table. I thank you, Simon, for your hospitality. The Father will reward you.

Simon: Master, I shall never forget what I owe to you.

Christ: Farewell to all you who live in this hospitable house. My disciples, follow me.

Peter: Lord, go where you will, but not to Jerusalem.

Christ: I am going where the father calls me, Peter. If it pleases you to remain here, then stay.

Peter: Lord and Master, wherever you stay, there I stay too. Where you go, I will go too.

Christ: Come with me then. My dear ones, you stay here. Once again, farewell. Never again shall I stay in your peaceful town, dear, quiet Bethany.

Simon: Are you really leaving here forever?

Magdalena: I have a foreboding of terrible things. Friend of my soul, my heart will not leave you.

Christ: Arise, Mary. Take comfort, in a few days, early in the morning, you will see me again.

Lazarus: My friend, I owe you my new life.

Martha: Are you going, never to return to us?

Christ: The Father wishes it so. Dear ones, wherever I am, I bear you in my heart, and wherever you are, my blessing will be with you. Farewell.

Scene 4

Jesus' parting from his Mother

Mary: Jesus my son, I hurried after you to see you once again.

Christ: Mother, I am on the way to Jerusalem.

Mary: To Jerusalem? I carried you into the temple there in my arms to sacrifice you to the Lord.

Christ: Mother, the time has now come to fulfil that which my Father requires of me.

Magdalene: How greatly we wish to keep you, Master, with us!

Simon: He has made His decision.

Christ: My hour has come.

Some of the disciples: Pray to the Father that He will let this hour pass by.

Magdalene and Martha: He will hear you.

Christ: My soul is troubled. What shall I say? Father, save me from this hour? But it is for this hour that I have come into the world.

Mary: O Simeon, Simeon, venerable old man. What you once prophesied to me will now be fulfilled: "A sword will pierce my soul!"

Christ: Mother, it is the Father's will.

Mary: I am the handmaid of the Lord. What He inflicts on me I will bear. But I ask you one thing.

Christ: What will you have, dear Mother?

Mary: Let me suffer with you and go to death with you.

Christ: You will suffer with me, together with me you will fight in my final conflict with death, but then you will also celebrate with me my victory. Therefore take comfort, Mother

Mary: O God, give me strength, so that my heart does not break. My Son, I will go with you to Jerusalem.

The women: We too will follow you.

Christ: You may go there later, but stay with our friends in Bethany for now. I commend to you my Mother and all those who accompanied her here.

Magdalene: After you, no-one is dearer to us than your Mother.

Christ: Take comfort. After two days you may all go together to Jerusalem for the great day of the festival.

Mary: As you wish, my Son.

Christ: Mother, Mother! Receive the thanks of your Son for your love and maternal care which you have shown me in the thirty-three years of my life. My Father calls me. Farewell, beloved Mother.

Mary: My Son, where shall I see you again?

Christ: There, where the words of the scripture are fulfilled: "He was led like a lamb to the slaugther, and He opened not his mouth."

Mary: Jesus, my Son, my Son!

The women: Merciful God!

John: What tribulation awaits us!

Christ: Do not lose the first struggle. Have faith and stand firm.

The disciples: Master, we will follow you. (They go out with Christ).

Simon: (to Mary) Come, stay with us.

Magdalene: How fortunate we consider ourselves to have the Mother of the Lord with us.

Lazarus: You too, my dear ones, come in.

ACT III

The Last Journey to Jerusalem

Prologue

From hell rise all the spirits
Who from the beginning of the world defiantly rebelled
And from time immemorial sowed the seeds of discord
Against the Divine.
Not of the fellowship of the Blood, nor of the
Creator's covenant
Nor holy is the madness which that spirit kindles
To pervert the faith of mankind
In the terrible war between brothers.
See, the cup of suffering is already full,
For envy and malice,
In league with greed
Prepare death and ruin for Him.
People of God, behold, your Saviour is at hand.
The long-promised One has come.
O hear him, follow His leading.
He will bring you blessing and life.

Chorus: *O you men and people all,*
Return to your God.
But do not despise, mocking Him,
The warning call of grace,
So that in days to come
The anger of the God most high
Should not be poured over you
In full measure.

Bass solo: *But alas, the world lives in sin*
And harbours only evil designs.
Thus the Lord says,
I will have you no more.
But Satan — yes! The evil one is at work,
Still to tumble the world into hatred and misery.

"Away from our people,
You proud prince unworthy of the crown,"
Speaks the Lord to him, enraged.
The devils of hell send Satan
To reign at the side of mankind
And fill their mind with mischief.
"The time of mercy is soon past,
I will thrust Satan to hell,
As true as I live", says the Lord.
"I will seek goodness,
And in heaven it shall count in days to come,
O mankind, hear my commandment!"

Chorus: *O you men and people all, you sinners, hear God's word:*
If you wish to find mercy,
Clear the corrupting element
Of sin from your hearts.

B. Action

Jesus goes to Jerusalem with His disciples.
Judas forms the plan to betray His Master

Scene 1

The journey to Jerusalem

J o h n : See, Master, Jerusalem!

M a t t h e w : There is the temple. How magnificent!

C h r i s t : Jerusalem, Jerusalem! That you should know it on this day, which is a day of peace! But now it is hidden from your eyes.

Peter: Master, why are you so sad?

Christ: The fate of this city touches my heart.

John: Lord, tell us, what will be its fate?

Christ: See, the time will come when its enemies will raise a rampart all round it, close it in from all sides and harry it. The people and children within its walls will be dashed to the ground and not one stone will be left upon another.

Andrew: Why will this happen?

Christ: Because this city has not recognised the hour of its salvation.

John: Master, for the sake of the holy city and the temple, I beg you, do not go there.

Peter: Or go and reveal yourself in your glory.

All: Yes, do that.

Philip: And establish God's kingdom in the whole world.

Christ: What you wish, will happen at the right time, but my path has been marked out for me by my Father. Peter!

Peter: What do you want, Lord?

Christ: Today is the first day of unleavened bread, on which the law ordains us to keep the Passover supper. Both of you, you and John, go ahead and prepare the Passover lamb so that we can eat it in the evening.

Scene 2

Conversation between Jesus and Judas

Christ: My disciples, come with me for the last time to my Father's house. Today you can all still come with me, but tomorrow...

Judas: Master, if you really wish to leave us, first take measures for our future provision. See here, there is not enough even for one more day.

Christ: Judas, do not worry more than you need.

Judas: How good it would have been now to have the price of that wasted oil, thirty pounds! How long we could have lived on that without worry!

Christ: You were never short of anything and, believe me, none of you will ever be short of anything at any time. Friend Judas, take care that the tempter does not overcome you.

Judas: Who will worry if I do not? Do I not keep the purse for everyone?

Christ: Yes, you do, but I fear . . .

Judas: I also fear that this will soon be empty and will stay empty.

Christ: Let us go on. I desire to go into the house of my Father.

Scene 3

Monologue of Judas

Judas: Shall I go with Him? I am not very keen to do so. His great deeds led us to hope that He would restore the kingdom of Israel, but now He speaks of departure and death. I see it now: with Him, the only prospect is of living in continual poverty and misery and, instead of sharing with Him, as we expected, in His glorious kingdom, being persecuted and imprisoned. Perhaps it would be good to leave Him while there is time. I must think of ways and means of finding a living which will support me when I leave the Master. I wished to share His kingdom of glory with Him, but it does not appear, and what does appear is horror and poverty. Who wants to share that with Him? Not I, not I!

Scene 4

Conversation between Judas and Dathan

Dathan: Look, Judas is alone and seems to be greatly perplexed. I must take advantage of this to win him over. Judas!

Judas: What's the matter? Who are you?

Dathan: Dathan, one of the traders in the temple.

Judas: What do you want?

Dathan: Are things not well with your Master?

Judas: If you can keep quiet, I will confide in you.

Dathan: Certainly, Judas, you can rely on me.

Judas: No, Dathan, things are not well with Him. He says himself, His last hour has come. He is bringing us all to misery. I keep the purse, but see how the matter stands here. He always says to us, do not care for the next day. Is that the care of a master for those who are his?

Dathan: That is certainly a poor prospect.

Judas: Only today He permitted the most senseless extravagance, when a foolish woman thought she would do him honour. During a supper she poured the finest oil of nard over His head. When I criticised this waste, He answered me with reproachful looks and words.

Dathan: Judas, I believe it is high time for you to leave Him and provide for your future yourself.

Judas: That is what I intend to do.

Dathan: So far as your future is concerned, I know a good way for you.

Judas: What way?

Dathan: Have you not heard of the proclamation by the High Council?

Judas: What proclamation?

Dathan: Listen, Judas, anyone who can give information on where Jesus of Nazareth is staying the night will receive a substantial reward.

Kore: Do you hear? A substantial reward!

Judas: No, I can't do that! I won't do that!

Kore: Friend, agree!

Dathan: You will save yourself and earn some money as well.

Judas: I will think about it.

Dathan: Come, Judas, we will go with you to the High Council. There you can find out further details.

Judas: (still struggling with himself, evasively - to himself) I would have to hurry after the Master and find out everything in order to be sure.

Dathan: We will go before you to the High Council and say that you are coming. When can you be there?

Judas: In about three hours I will be in the temple street, wait for me there.

Dathan: Good, in about three hours.

Kore: Friend! Brother! One man -

Judas: One word!

ACT IV

The Last Supper

Prologue

Before the godlike Friend goes to His sufferings,
He gives Himself to those who are His
For the nourishment of their souls
On their earthly pilgrimage.

Ready to offer Himself, He institutes a sacrificial feast,
Which through all centuries, to the end of time
Shall proclaim to all men
His love.

Once long ago the Lord miraculously filled
Israel's children with manna in the desert,
And made their hearts rejoice
With the grapes from Canaan.

But Jesus offers us
A better feast. Out of the mysteries
Of His body and blood
Mercy and bliss flow for us.

A. Tableau

10:15:35
10 '7

Tenor solo: *The hour now draws near*
And fulfilment now begins,
Of all which through the prophets
The Lord made known to mankind.

"In such sacrifices", says the Lord,
"I no longer take pleasure.
I will no longer receive offerings
From their hands.

I establish for you a new feast",
Says the Lord, "and everywhere
Throughout the whole world there shall be
An offering in this covenant."

TABLEAU VIVANT:

The Lord gives the people manna (Exodus 16, 1—22) and grapes from Canaan (Numbers 13, 1—27)

Chorus:

The miracle in the Sinai desert
Points to the feast of the new covenant.
Good is the Lord, good is the Lord!
He satisfies the hungry people
With a new food
In a miraculous way.

But death swept away many
Who ate the bread in excess
In the desert of Sinai.

When worthily enjoyed
The holy bread of the new covenant
Preserves the soul from death.

Good ist the Lord, good is the Lord!
Once He gave to His people
The best juice of the vine
From Canaan.

But this gift of nature
Was intended by God's will
For the needs of the body only.

The holy wine of the new covenant
Will be His Son's own blood
To quench the thirst of the soul.

Good is the Lord, good is the Lord!
In the new covenant He gives
His flesh and blood in the upper room
At the feast in Salem.

B. Action

Jesus celebrates the last supper with His disciples

Scene 1

The washing of feet and last supper

Christ: How I have longed to eat this Passover lamb with you before my death, for I tell you, never again shall I eat it until the time when it finds its fulfilment in the Kingdom of God. Father, I thank you for this drink from the vine. Take it and share it among yourselves; for I tell you, from this moment I shall drink from the fruit of the vine no more until the time when the Kingdom of God comes.

Some of the disciples: Master, is this your last Passover feast?

Christ: I shall drink a new wine with you in the Kingdom of God, as it is written: "You shall drink from the fountain of eternal life."

Peter: Master, when this kingdom appears, how will the places be divided?

James the Elder: Which of us will rank highest?

Thomas: Or will each have his own dominion assigned to him?

Bartholomew: That would perhaps be best, then there would be no more strife amongst us.

Christ: I am still with you and you are quarrelling about who shall have the first places! Yet here am I among you like a servant. You are the men who have stood firmly by me in my time of trial, and now I vest in you the kingship which my Father vested in me. You shall eat and drink at my table in my kingdom and on thrones as judges of the twelve tribes of Israel. But take heed: kings lord it over their subjects, and those in authority are called their country's benefactors. Not so with you. On the contrary, the highest among you must bear himself like the youngest, the chief of you like a servant. Now seat yourselves, my disciples.

Some disciples: What does he mean to do?

Christ: Peter, give me your foot.

Peter: You, Lord, will wash my feet?

Christ: You do not understand now what I am doing, but one day you will.

Peter: I will never let you wash my feet!

Christ: If I do not wash you, you are not in fellowship with me.

Peter: Then, Lord, not my feet only, wash my hands and head as well.

Christ: A man who has bathed needs only to wash his feet, then he is altogether clean. You are also clean, though not every one of you. You call me "Master" and "Lord", and rightly so, for that is what I am. Then if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have set you an example: you are to do as I have done for you. I shall not be with you much longer. But so that remembrance of me never fades among you,I will leave you an eternal memorial which will be with you always. I tell you: A new covenant is beginning which I establish today in my blood, as the Father told me to do, and this covenant will last until everything is fulfilled. Praise be to you, our God, King of the World, who has created the fruit of the earth. Take this, this is my body, which is given for you. Do this in remembrance of me.

Song Verse 1

Chorus: Lord Jesus Christ, you yourself appointed
Your last supper
On that night, when the agony of death
Pierced your holy heart.
You took care to give comfort
And strength, you yourself
In pain of death and agony of soul.

Christ: Praise be to you, our God, King of the World, who has created the fruit of the vine. Take this and drink, all of you, for this is the cup of the new covenant in my blood, which is shed for you and many others for the forgiveness of sins. As often as you do this, do it in remembrance of me.

Song Verse 2

Chorus: You have left us a glorious gift
With your flesh and blood.
You said, "Take this. What I do here
You do too, in remembrance of me."
But it is to be not only a memorial –
It shall be a means of grace,
To give us your worth.

John: Lord, never will I forget your love. You know that I love you.

Peter: This holy feast of the new covenant shall always be celebrated by us in this way.

Matthew: And as often as we celebrate it, we will remember you and your love.

Christ: My disciples, dwell in me and I will dwell in you. As the Father has loved me, so I have loved you. If you heed my commands you will dwell in my love. But - - shall I tell you? He who will betray me sits with me at the table.

Some of the disciples: What? A traitor among us?

Peter: Is that possible?

Christ: Truly I tell you, one of you will betray me.

Andrew: Master, one of us twelve?

Christ: Yes, one of you twelve. There is a text of scripture to be fulfilled: "He who eats bread with me will raise his foot against me."

Thomas and Simon: Who is the faithless one?

Matthew: You know that it is not I, Master.

James the Elder and Younger: Say his name openly, the traitor!

Thomas: I would sink into the earth for shame, if it were I!

Thaddeus: Lord, is it I?

Judas: Is it I, Master?

John: Lord, who is it?

Christ: It is the man to whom I give this piece of bread when I have dipped it in the dish. The Son of Man is going the way appointed for him in the scriptures. But alas for that man by whom the Son of Man is betrayed! It would be better for that man if he had never been born. (He gives Judas the piece of bread.) Do quickly what you have to do. (Judas leaves the room).

Thomas: Why is Judas leaving the room?

Scene 2

Jesus' farewell discourses

Christ: Now the Son of Man is glorified, and in Him God is glorified! For a little longer I am with you; then you will look for me, but where I am going you cannot come.

Peter: Lord, where are you going?

Christ: Where I am going you cannot follow me now, but one day you will.

Peter: Why cannot I follow you now? I will lay down my life for you.

Christ: Will you indeed lay down your life for me? Simon, Simon, Satan has been given leave to sift all of you like wheat. I have prayed for you that your faith may not fail. When you have been converted, you must lend strength to your brothers. Tonight, you will all fall from your faith on my account; for it stands written: "I will strike the shepherd down and the sheep of his flock will be scattered."

Peter: Everyone else may fall away on your account, but I never will. Lord, I am ready to go with you to prison and to death.

Christ: Truly, I tell you, Peter, this night before the cock crows twice, you will disown me three times.

Peter: Even if I must die with you, I will never disown you!

Christ: Now begins the time of trial, and I tell you: the scripture says, "He was counted among the outlaws", and these words must find fulfilment in me. Let us now stand and say the prayer of thanks.

Christ and the disciples:

"Praise the Lord, all peoples.
Magnify the Lord, all nations,
For the power of His grace rules over us;
The faith of the Lord is eternal."

Christ: Children, why are you so sad and why do you look at me with such concern? Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house, and I am going there on purpose to prepare a place for you. I shall come again and receive you to myself, so that where I am you may be also. I will not leave you bereft; I am coming back to you. Peace is my parting gift to you, my own peace, such as the world cannot give. Keep my commands. This is my command, love one another as I have loved you. All shall recognise by this that you are my disciples, if you love one another. I shall not talk much longer with you, for the Prince of this world approaches. He has no rights over me; but the world must be shown that I love the Father, and do exactly as He commands; so up, let us go forward!

10:37:18

ACT V

The Betrayer

Prologue

See the false disciple now joins
The open enemies, and a few pieces of silver
Efface all love and loyalty
From his impious heart.

Without a conscience he goes
To make a shameful bargain;
For him, the best of teachers can be sold
For a traitor's reward.

The same spirit hardened the sons of Jacob,
When they, without mercy, sold their own brother
For a pitiful price into the hands
Of foreigns traders.

Where the heart worships the idol of money,
Every more noble feeling is deadened;
Honour can be sold, and with it a man's word,
Love and friendship.

A. Tableau

Bass solo:

What shudders run through all my limbs!
Where do you go, Judas, in your frenzy?
Is it you who will sell
The Master's blood? Do you not think of the penalty?
Thunder and lightning, crash down,
Crush this evildoer!

"One of you will betray me,"
Said the Lord three times.
Led by greed to evil deeds,
One man runs from the supper,
And this one, holy God,
Is Judas Iscariot.

Chorus:

Oh turn back from the path of sin!
Do not do that evil deed!
But no, deaf and blind with greed
Judas hurries to the High Council
And repeats in the Sanhedrin,
What once happened in Dathan's field.

10:43
10:44

TABLEAU VIVANT:

Jacob's sons sell their brother Joseph for twenty pieces of silver
(Genesis 37, 23–28)

Contralto solo:

"What will you offer for this boy?"
Said Joseph's brothers there:
"How much will you give us?"
Quickly they give away their brother's
Blood and life for a profit
Of twenty pieces of silver.

"What will you give?" – "What will be my reward?"
Says Iscariot also, "if I betray
The Master to you?"
For thirty pieces of silver
He makes his blood bargain – and Jesus is
Sold to the High Council.

Chorus:

What this scene shows us,
Is a true image of the world.
How often have you sold and betrayed
By evil deeds your God also!
Here you curse the brothers
Of a Joseph and also a Judas,
And yet you take your own paths;
For envy, greed and brothers' hate
Unceasingly destroy
Man's peace, joy and prosperity.

B. Action

Judas promises to deliver his Master for thirty pieces of silver. The High Council decides on the death of Jesus.

Scene 1

Caiaphas announces the arrival of Judas

Caiaphas: What joyful news, assembled fathers! The false prophet from Galilee will soon be in our hands. Dathan has won over one of his companions who will deliver him to us and lead us to the place where he spends the night. They are both already here and are only waiting to appear before the High Assembly.

Some Councillors: Let them be called in.

Caiaphas: (to Josaphat) Yes, call them! Of course the man would like to be rewarded for his services. What shall we offer him?

Nathaniel: The law of Moses itself instructs us: there a slave is valued at thirty pieces of silver.

Amron: Still a good payment for a false Messiah.

Scene 2

Judas promises to deliver Jesus

Dathan: High Priest, I bring here a man who is willing to deliver the Galilean into your power for a suitable reward.

Caiaphas: (to Judas) Do you know this man who gives himself out to be the Messiah?

Judas: I have been one of His followers for a long time and I know where He is accustomed to stay.

Caiaphas: What is your name?

Judas: I am called Judas Iscariot.

Some voices: We have often seen him with Him.

Caiaphas: So you would be prepared to deliver Him to us?

Judas: Upon my word!

Caiaphas: Have you any reason for doing this?

Judas: My friendship with Him cooled long ago. Now I have broken with Him completely.

Caiaphas: How did that happen?

Judas: There is nothing to be expected from staying with Him. And besides, I have decided once again to keep to lawful authority. It seems to me still the best thing. However, what will you give me if I deliver Him to you?

Caiaphas: Thirty pieces of silver! And they shall be counted out for you immediately!

Judas: (hestitates)

Dathan: Hear, Judas! Thirty pieces of silver! What a sum to win!

Nathaniel: If you do your work well, we shall not forget you so soon.

Ezekiel: You may still become a rich and esteemed man!

Judas: I am satisfied.

Caiaphas: Rabbi, bring the thirty pieces of silver from the treasury now and count them out in front of him.

Nicodemus: (stands up) Will you make such a godless bargain? And you, you despicable man, are you not ashamed to sell your Lord and Master? Is your best friend and benefactor for sale for thirty pieces of silver?

Joshua: Judas, do not be dissuaded by this jealous man.

Rabbi: Take the thirty pieces of silver and be a man!

Judas: You can rely on me.

Saras: But it must be before the festival.

Judas: The best opportunity is now. This very night he will be in your hands. Give me some armed men so that he is surrounded and every means of escape is barred to him.

Annas: The temple guard shall go with you.

Caiaphas: It would be advisable for some members of the Council to go along.

Councillors: We are all willing.

Caiaphas: Perhaps Nathan, Josaphat, Solomon and Ptolomeus.

All four: With pleasure!

Caiaphas: Judas, how will the men recognise your Master in the dark?

Judas: They must bring torches and lanterns. I will then give them a signal.

Rabinth: Excellent, Judas.

All: Excellent!

Judas: I will go ahead. When everything has been spied out, I will fetch the armed men.

Dathan: Judas, I shall not leave your side until this work is done.

Judas: I will await your men at the Bethphage Gate.

Scene 3

The High Council decides on the death of Jesus. Nicodemus and Joseph leave the High Council.

Caiaphas: All goes exactly as we wish. But now, fathers, what shall be done with this man when he is in our power?

Zadok: Throw him into the deepest dungeon!

Caiaphas: Which of you will guarantee that his supporters do not cause an insurrection among the people to free him? None of you, I see! Therefore, as High Priest, I say it is better that one man should die than that the whole nation should perish.

Rabbi: God himself has spoken through his High Priest.

Nathaniel: Now it has been spoken.

Nathaniel: Now it has been spoken!

All at once: (except Nicodemus and Joseph) Yes, he must die!

Nicodemus: Fathers, am I permitted to speak?

All: Yes, speak!

Nicodemus: Has this man's death sentence been pronounced before he himself has been heard, before there has been an investigation and before witnesses have been examined? Is that just? Are such proceedings worthy of the fathers of the people of God?

Nathaniel: What! Are you accusing the High Council of injustice?

Zadok: Do you know the regulations of our holy law?

Nicodemus: Yes, I know the law of Moses as well as you, and I know that no judgement may be pronounced until after witnesses have been duly examined!

Joshua: Is there any need for examination and witnesses here? Have we not been witnesses often enough of his lawless speeches and acts?

Nicodemus: Yes, you are accusers, witnesses and judges all at one and the same time! Not only you, but I also heard the speeches of the man from Nazareth: they are of great power! His words and deeds are worthy of belief and admiration, but not disdain and punishment.

Caiaphas: What do your words reveal? Admiration for the false teacher? Do you believe in Moses and nevertheless wish to defend what the law condemns?

Ezekiel: What business have you here, traitor to the High Council?

Joseph of Arimathea: I must agree with Nicodemus. Jesus has not been proved guilty of any deed for which he would deserve death, nor will it be possible to prove any such deed. He has done nothing but good.

Caiaphas: Joseph, you too? Does not everyone know that he desecrates the Sabbath? That he misleads the people by seditious speeches? That as a deceiver he performs his supposed miracles only with the aid of Beelzebub, the King of Demons? That he gives himself out to be God, although he is only a man?

All: Do you hear?

Joseph: Yes, of course! Envy and jealousy have twisted his words and slandered his most charitable actions. His deeds have given witness that he is from God.

Nathaniel: Ha, now we know you! You yourself have been a secret follower of the Galilean for a long time. Now you have thrown off your mask!

Annas: So we have betrayers of the holy law among us? Has the tempter spread his net as far as this?

Caiaphas: Why are you here, you renegades? Go and run after your Prophet, so that you can see him before he is condemned, because it has been irrevocably decided that he must die.

All: He must die, that is our decision!

Nicodemus: I curse this decision! I will have no part in this shameful judgement of blood.

Joseph: I too will leave this Council, where innocence is murdered. I swear before God, my heart is pure.

Scene 4

Discussion on carrying out the death sentence

Joshua: We should be glad that we have got rid of the traitors. Now we can speak openly.

Caiaphas: Nevertheless, brothers, it will be necessary for us to sit in judgement on this man, question him and let witnesses appear against him in accordance with our law.

Rabbi: The law prescribes two or three witnesses.

Samuel: They will be available, I will supply witnesses.

Dariabas: The sentence remains fixed.

Caiaphas: So far as carrying out the sentence is concerned, the safest thing for us would be if we could arrange for the Governor to condemn him to death.

Nathaniel: Yes, that is what we must try to do.

Caiaphas: Now, circumstances will show what must be done. For the moment, let us separate. But be prepared at any time to return here immediately if I call you. There is no time to lose! Our decision is taken: he must die.

Jesus on the Mount of Olives

Prologue

As Adam combats, pressed down by life's burden,
With exhausted strength, in the sweat of his brow,
To atone, alas, for his own guilt,
So likewise is the Saviour oppressed by the guilt of others.

Engulfed in a sea of infinite sorrow,
His head bowed down to the ground with the heavy burden,
The sweat of blood covering His face,
He fights His fiercest fight on the Mount of Olives.

The disciple Iscariot, his loyalty forgotten,
Brings near the minions of the law,
Infamously misusing the token of love,
To betray Jesus to his executioners.

Joab was likewise treacherous to Amasa;
With a false expression he pressed
The kiss of friendship on his cheek,
And into his body the pointed dagger!

A. Tableau

Tenor solo:

See, Judas took the bread
At the last supper
With the worst conscience –
And Satan at once possessed him.
"What you have to do," said the Lord,
"Judas, do it quickly!" – and he
Hurried from the supper room
To the High Council
And sold his Master.

The most terrible of deeds
Is soon done.
Today, this very night
Judas will betray Him.

Chorus: *All would then go with Jesus*
To see him suffer, endure and die!

11:0 7:30

TABLEAU VIVANT:

1. Adam has to eat his bread in the sweat of his brow
(Genesis 3, 17 – 19)

Contralto solo: *Oh what labour, what heat*
Must father Adam bear!
See, a stream of sweat falls
Over his brow and face.

Chorus: *This is the fruit of sin;*
God's curse oppresses nature;
Therefore she yields her fruit
Only sparingly, though with bitter sweat
And arduous labour.

Contralto solo: *So too it is hard for our Saviour*
When He struggles on the Mount of Olives
So that a stream of bloody sweat
Is forced from all His limbs.

Chorus: *This is the struggle of sin;*
The Lord struggles for us,
He struggles in His own blood,
Conquers – and with firm courage drinks
The cup of suffering empty.

TABLEAU VIVANT:

11:07 30

2. Joab stabs Amasa under the pretext of giving the kiss of friendship (2. Samuel 20, 7 – 10)

Bass solo:

The evil deed near the rocks of Gibeon
Is now repeated by Judas, Simon's son.
You rocks of Gibeon!
Why do you stand without dignity,
Once the proud boast of the Holy Land,
As if covered in a veil of mourning?
Speak, I adjure you: what deed was done?

Chorus:

Flee, wanderer!
This blood-drenched spot
Is accursed. Here long ago fell Amasa,
Pierced by an assassin's hand,
Trusting the greeting of holy friendship
Deceived by a false brotherly kiss.
"Oh," calls our voice:
"Curse on you!"
The rocks lament for you;
The blood-drenched earth takes revenge.
Be silent, rocks of Gibeon, and learn with horror
What we see on the Mount of Olives.

Bass solo:

Judas gives the Son of Man,
With a hypocrite's greeting
And with a false kiss,
Into the hands of the impious
For the vile gain of money,
Oh you rocks of Gibeon!

Chorus:

Cursed be the man who betrays,
Who pretends love with dissembling face,
Who approaches with the Judas kiss of innocence,
But means betrayal in his heart.
"Curse him!" shall sound from the rocks
"Curse him!" the echo will say.

11:04 30

B. Action

Jesus' agony on the Mount of Olives. He is betrayed by Judas with a kiss, taken prisoner and led away.

Scene 1

Judas with the temple guard on the way to the Mount of Olives

Judas: Take care. The attack must be unexpected, then there will be no possibility of defence.

Temple guard: And if they attempt it, they will feel the effect of our weapons.

Judas: Do not worry. He will fall into your hands without a sword thrust.

Josaphat: How shall we recognise your master in the dark?

Judas: I will give you a signal. Listen, the one whom I shall kiss is he.

Kore: Good, this sign will make us sure.

Ptolomeus: Do you hear? We will know him by the kiss.

Judas: Now let us hurry on. It is time; we are not far from them.

Josaphat: Judas, if we succeed in this, you will be given great honour.

Scene 2

11.14 20

Jesus and His disciples. Jesus' final words and prayer; His agony.

Christ: In very truth I tell you, you will weep and mourn, but the world will be glad. Though you will be plunged in grief, your grief will turn to joy; for I shall see you again. Then you will be joyful, and no-one can rob you of your joy . . . I came from the Father and have come into the world. Now I am leaving the world again and returning to the Father.

Peter: See, now you are speaking plainly and without figures of speech.

James the Elder: Now we can see that you know everything.

Thomas: By this we believe that you have come from God.

Christ: Do you believe now? See, the hour is coming when you are all scattered, leaving me alone. Yet I am not alone, because the Father is with me. Yes, Father, the hour is come! Glorify your Son, that your Son may glorify you! I have completed the work which you gave me to do. I have made your name known to the men whom you gave me out of the world. Holy Father, keep them in your name. Sanctify them in the truth. Your word is truth. But I pray not only for my disciples, but also for those who through their words put their faith in me, so that they may all be one, as you, Father, are in me and I in you. Father, I desire that these men, who are your gift to me, may be with me where I am, so that they may look upon my glory. For you loved me before the world began. – Sit here while I go and pray. Pray that you do not fall into temptation. But you, Peter, James and John, go with me.

James the Elder: What is going to happen to our Master? I never saw him so sad.

Peter: Not for nothing has He prepared us for this hour and urged us to pray.

Philip: We will sit here and wait for Him.

Thomas: Yes, that is best.

Christ: My heart is ready to break with grief. Stop here and stay awake with me. I will go a little further away to gain strength by calling on the Father.

James the Elder: Why does the Master keep us separate from each other today?

Peter: We were witnesses of His transfiguration on the mountain. But now what shall we see?

Christ: So this hour shall pass over me, the hour of darkness! But this is why I came into the world. – – Father, my Father, if it is possible – and all things are possible to you – let this cup pass me by. – – Yet not as I will, but as you will. – – Simon, are you asleep?

Peter: See, Master, here I am.

Christ: Could you not keep awake for one hour with me?

Peter: Forgive me, Lord, I was very tired, but now I will keep awake with you.

James and John: Sleep overcame us.

Christ: Stay awake and pray with me.

All three: Yes, Lord, we will stay awake and pray.

Christ: The spirit is willing, but the flesh is weak. My Father, your commands are holy. You demand this sacrifice. – Father! – – But if it is not possible for this cup to pass me by without my drinking it, your will be done. Holiest! Let me fulfil your will. – – Are your eyes still so heavy that you cannot keep watch? My disciples, I find no consolation with you either. – How everything now grows dark around me. The dread of death encompasses me. The burden of God's judgement weighs upon me. Oh, the sins of mankind press me down. Oh, the fearful burden, the bitterness of this cup! – – My Father, if it is not possible for this hour to pass me by, your will be done! – Your holiest will! – – Father! – Your Son! – Hear him!

Scene 3

An angel gives Jesus strength. Judas comes.

The Angel's voice: Son of Man, sanctify the Father's will! The Father has instructed you to be the propitiation for the sins of mankind. Carry this out, and the Father will glorify you.

Christ: Yes, most holy, your will be done! – – – Are you still asleep?

Peter: What is the matter, Master?

Christ: The hour has come! The Son of Man is delivered into the hands of the sinners. Get up and let us go. See, my betrayer approaches.

Andrew: What does this mob want?

John: And see, Judas at the head of them!

Scene 4

Jesus is taken prisoner

Judas: Hail, Master!

Christ: Friend, what have you come here for?
Will you betray me with a kiss? – Who are you looking for?

Temple guard: Jesus of Nazareth.

Christ: I am he.

Some of the Temple guards: Woe to us! What is this?

Disciples: A single word from Him will hurl them down.

Christ: Stand up. Once again, I ask, who are you looking for?

Temple guard: Jesus of Nazareth.

Christ: I have told you, I am he. So if you are looking for me, let these others go.

Selpha: Go, seize him!

Peter and James the Elder: Master, shall we use our swords? (Peter strikes the servant Malchus)

Malchus: Oh! My ear!

Christ: Peter! Put up your sword. All who use the sword shall die by the sword. Shall I not drink the cup which my Father has given me? Or do you suppose that I cannot appeal to my Father, who would at once send to my aid more than twelve legions of angels? But how then could the scriptures be fulfilled, which say that this must be? You have come out with swords and cudgels against me as if I were a bandit. Day after day I sat teaching in the temple, and you did not lay hands on me. But this is your hour and the power of darkness. See, here I am!

Selpha: Seize him and tie him up, so that he cannot escape!

Nathan: You are responsible to the High Council for his not escaping.

Some of the Temple guard: He will not get away from us.

Josaphat: We will go on ahead into the city. The High Council awaits our arrival.

Nathan: First to the High Priest, Annas. Take him there!

Selpha: We will follow you.

Josaphat: Judas, you are a man, you have kept your word.

Judas: Did I not tell you, he would be in your power today?

Ptolomeus: You have put the High Council in your debt.

Temple guard: Come on with you!

Selpha: Let us hurry!

Some of the Temple guard: Forward, or we will give you a helping hand.

From the Arrest in the Garden of Gethsemane to the Condemnation by Pilate

ACT VII

Jesus before Annas

Prologue

Behold the Saviour!
From one court to another He is dragged
Meeting with abuse
And ill-treatment on every side.

For a freely spoken word addressed to Annas
A miscreant rewards Him with a blow from his brutal fist
In His divine face
In order to gain favour.

Micaiah also receives the same ignominious reward,
For revealing the truth to Ahab, the King;
One of the lying prophets
Gives him a blow on the cheek.

Truth often reaps hatred and persecution only;
But whether you see or avoid its light –
Finally it will triumph
And break through the darkness.

A. Tableau

Chorus:

The painful battle has begun,
Begun in Gethsemane.
Oh sinners! Take it well to heart,
And never forget this scene!
This was done for your salvation,
What now you see on the Mount of Olives.

TABLEAU VIVANT:

Micaiah the prophet receives a blow on the cheek for telling King Ahab the truth (1. Kings 22, 1 – 36)

2420

Tenor solo: *He who openly speaks the truth*
Receives a blow in the face.
Micaiah, who ventured to tell the truth aloud,
Received a blow in the face.

Tenor: *"Oh, King, if you wage war on Ramoth,*
You will be defeated.
Do not believe what is prophesied,
By those devoted to the service of Baal.

Bass: *Do not believe the flatterers' words.*
Hear the voice of one sent by God,
Who will not deceive you, Ahab!"
For these words, in anger,
A liar struck his face.

Chorus: *Liars, hypocrites, flatterers gather*
Roses and laurels without effort.
Only the truth must bend down,
For the truth never flatters.

B. Action

Jesus before Annas. He is struck in the face.

Scene 1

Annas impatiently awaits the prisoner

Annas: I can find no rest until this criminal is in our hands.

Esdras: They cannot be much longer.

Annas: I can see nothing in Kidron Street. There is nothing to be heard or seen. Esdras, go to the Kidron Gate and see whether they are coming.

Esdras: As the High Priest commands!

Annas: It would be a great misfortune if we did not succeed in arresting the Galilean.

Misael: I do not doubt we shall be successful.

Annas: Every minute waiting seems more like an hour. Listen, I hear footsteps. Yes, someone is coming.

Sidrach: Esdras is coming.

Annas: He must have good news or he would not hurry so.

Esdras: Greetings to our High Priest! Everything went according to plan. The Galilean has been arrested.

Annas: Happy news! Praise be to the God of our Fathers!

Scene 2

Judas learns that Jesus must die

Four Councillors: Fortune anY salvation to the High Priest!

Nathan: The wish of the High Council is fulfilled.

Annas: So our plan has succeeded! Judas, your name will have an honoured place in our annals. The Galilean shall die even before the festival.

Judas: Die? Die?

Annas: His death is decided.

Judas: I did not wish that.

Annas: That does not concern us, he is in our power.

Judas: I did not deliver him to you for that.

Ptolomeus: You delivered him to us, what happens next is our affair.

Judas: What have I done? Is he to die? No, I will not have that!

The Councillors: Whether you like it or not, he must die!

Scene 3

Jesus, before Annas, is struck in the face

Esdras: Sir, the prisoner is at the gate.

Annas: Good, Selpha can bring him up.

Selpha: High Priest! As you ordered, here is the prisoner.

Annas: Was he alone taken prisoner?

Balbus: Yes, his followers scattered like frightened sheep.

Selpha: Incidentally, Malchus nearly lost his life.

Annas: How, what happened?

Selpha: One of the Galilean's followers struck at him with his sword and cut off his ear.

Annas: There does not seem to be anything of a wound.

Balbus: The false prophet has apparently put it on again by magic.

Annas: Why do you not say something yourself, Malchus?

Malchus: I cannot explain it. A miracle has happened to me.

Annas: Has the deceiver bewitched you too? Tell me, by what power have you done this?

Christ: (is silent)

Selpha: Answer when your superior asks you a question.

Annas: Speak, give an account of your disciples and the doctrine you have spread throughout the land, by which you have misled the people.

Christ: I have spoken openly to the world. I have always taught in the synagogues and the temple, and I have never said anything in secret. Why do you ask me? Ask those who heard what I said to them. They know what I said.

Balbus: (strikes him in the face) Is that the way to answer the High Priest?

Christ: If what I said was wrong, then prove it. But if what I said was right – why do you strike me?

Annas: Do you still defy us, even though your life is in our hands? Take him away.

Balbus: Just wait, your defiance will soon pass.

Annas: The High Council must question him and pronounce the sentence this very morning.

Scene 4

The soldiers take Jesus through the streets to Caiaphas

Temple guard: Have they finished questioning him?

Selpha: His defence was not successful.

Balbus: It earned him a good slap across the face.

Selpha: Take him and let us hurry to the High Priest Caiaphas.

Temple guard: Away with him! Hey, get a move on!

Balbus: Your followers want to proclaim you King!

Selpha: Caiaphas will announce your elevation to you.

Temple guard: Do you hear? Your elevation between earth and sky! (Mocking laugther)

ACT VIII

Jesus is condemned to death by the High Council
Judas comes to the assembly as a penitent.

Prologue

Before His judges
The Lord stands in silence; patiently
He listens to all their accusations, even
The sentence of death.

As Naboth was once persecuted innocently,
Condemned as a blasphemer by false testimony,
So He too, whose only offence is truth,
Love and acts of charity.

But soon you will see ***Him encircled by inhuman henchmen,***
Delivered to ***rude mockery,***
Scornfully ill-treated ***amidst wild laughter.***

You see prefigured in patient Job
Who in his deepest affliction ***was covered***
With mockery, even by his friends,
Our dear Saviour's heavenly ***meekness.***

A. Tableau

Bass solo: *How my heart bleeds!*
The Most Holy stands before the court.
He must bear the malice of sinners,
Betrayed and insulted, bound and beaten.
Who would not shed a tear?
Dragged away from Annas to Caiaphas –
What will He have to suffer there!
See here this new scene of suffering:

TABLEAU VIVANT:

1. The innocent Naboth is condemned to death by false witnesses (1 Kings 21,1 – 16)

Chorus:

"Naboth must die! He dared to blaspheme God
And to revile you, oh King!
May he be wiped out from Israel!"
This is the brazen call of slanderers
Hired by the wicked Jezebel
To swear a false oath.

Alas, by death is punished a crime
Which Naboth never committed.
His vineyard is then given over
By rascals to the King.

Again they all stand together,
Against Jesus before the court,
Until a false sentence is pronounced
To condem the innocent.

You mighty rulers of the world,
Set up for the welfare of humanity,
Do not forget in carrying out your duty
The invisible Judge!
Before Him all men are equal,
May they be rich or poor,
Noble men or beggars;
Justice is His only purpose!

TABLEAU VIVANT:

2. Job suffers insults from his wife and his friends (Job 2, 9ff.)

Bass solo:

See a Job groaning in pain!
Ah, who would not weep at the sight!
His wife and his friends deride
And mock him to His face.
See what a man!

Chorus: *Yet patiently he bears the torment,*
Surrounded by derision and mockery,
He trusts confidently in his God;
He utters no sound of complaint.
See, what a man!

Behold Jesus, how silently He bears
The rudeness that insults and strikes Him.
See, what a man!

Oh give Him sympathy, when you see Him standing,
Humbled before you
In deepest shame, the man of pain!
See, what a man!

B. Action

Scene 1

2:59:30

Judas in a moral dilemma

Judas: Uneasy forebodings make me restless! Annas' words, "He must die", torment me wherever I go or stop! It would be terrible if they killed my Master — and I the cause of it! If the Master had wished to save Himself, He would have let them feel His power a second time in the Garden of Gethsemane. As He did not do it then, He will not do so now. They shall have the money back, the blood money! They must give me back my Master! You unjust judges! I will have nothing to do with your decision! I will have no share in the blood of the innocent!

Scene 2

Preparation for the trial

Caiaphas: I awaited the morning dawn with impatience, venerable fathers. Everything is ready for the trial. Samuel has brought the necessary witnesses.

Nathanaiel: It must all be over before our adversaries can join together in a revolt.

Caiaphas: That is also my opinion. Samuel, bring the witnesses in — and you, Solomon, see that the prisoner is brought before us.

Scene 3

Jesus is condemned to death by the High Council

Selpha: Noble High Priest! Here is the prisoner, as you commanded.

Caiaphas: Bring him nearer so that I can look in his face and question him.

Selpha: Step forward and honour the head of the High Council.

Caiaphas: You are accused of inciting the people to disobey the law, despising the inherited doctrine of the fathers, violating the divine commandment to keep the Sabbath holy ,and even of indulging in blasphemous words and deeds. Here stand honourable men who are prepared to verify the truth of these accusations with their testimony. Hear them, and then you may defend yourself if you can.

Nun: I can testify that this man stirred up the people by publicly calling the scribes "hypocrites" and "rapacious wolves in sheeps' clothing", and he told the people not to obey their writings.

Eliab: Yes, I heard that too.

Caiaphas: What do you say to this? Nothing? Have you nothing to say in reply?

Gad: I have seen him on friendly terms with publicans and sinners, going into their houses to eat with them.

Eliab: I have heard from trustworthy persons that he even spoke to Samaritans and even stayed with them for days at a time.

Nun: I was a witness of how he healed the sick and afflicted on the Sabbath. For example, he commanded a man he had healed to carry his bed home on the Sabbath, and another to wash in the pond of Siloah.

his bed home on the Sabbath, and another to wash in the pond of Siloah.

Eliab: I saw that too.

Caiaphas: What do you have to say to these statements?

Christ: (is silent)

Gad: You have taken it upon yourself to forgive sins, which is for God alone to do. Therefore you have blasphemend God.

Eliezer: He said,"I will destroy the temple of God and build a new one in three days, which will not be built by the hand of man."

Caiaphas: So you have boasted that you have superhuman, divine power? These are serious accusations, and they are lawfully proven, deny them if you can. – – I see that you think you can save yourself if you keep silent.

Annas: If you are the Messiah, tell us.

Christ: Even if I do tell you, you will not believe me, and if I ask you a question, you will not answer it, nor will you release me.

Caiaphas: Listen, Jesus of Nazareth. I, the High Priest, abjure you by the living God. Tell us, are you the Messiah, the Son of God, who is praised on high?

Christ: Yes, I am. But I tell you, from now on you will see the Son of Man sitting on the right hand of God, and coming on the clouds of heaven.

Caiaphas: (tearing his robe) He has blasphemed God! Do we need any more witnesses? You yourselves heard the blasphemy. What do you think?

Councillors: He deserves to die.

Caiaphas: He has been condemned to death by the High Council. But it is not I, not the High Council, – God's law itself pronounces the judgment on him. You teachers of the law, I summon you to answer: what does the holy law say concerning one who disobeys the authority instituted by God?

Joshua: Whoever is proud and will not obey the command of the priest, that man shall die.

Caiaphas: What is the sanction laid down by law for one who profanes the Sabbath?

Ezekiel: Keep my Sabbath, for it is holy to you. He who profanes it shall be put to death.

Caiaphas: What is the penalty laid down by law for one who blasphemes God?

Nathaniel: Any man who blasphemes the name of the Lord shall die. The whole community shall stone him.

Caiaphas: Accordingly, judgement is pronounced on this Jesus of Nazareth. Fathers of the people of Israel! It is now for you to speak the final verdict on the guilt of this man.

The High Council: He is guilty of disobeying the law, profaning the Sabbath and blasphemy, and accordingly deserves to die.

Caiaphas: We must now have the death sentence confirmed by the Governor. Take the prisoner away for the present.

Councillors: Yes, take him away!

Annas: God grant that soon the time will come that will deliver us from him for ever.

Councillors: God grant it!

Scene 4

Judas before the High Council

Judas: Is it true that you have condemned my Master to death?

Rabbi: How dare you push your way uncalled into our assembly? Get out! You will be called if you are wanted.

Judas: I must know! Have you condemned Him?

Councillors: He must die.

Judas: Woe betide me! I have sinned! I have betrayed innocent blood, but you are murdering innocence.

All: Be quiet, Judas.

Judas: No more rest for me, and none for you! The blood of innocence calls to heaven.

Caiaphas: What confuses your soul? Speak, but with respect.

Judas: You wish to deliver to death that man who is free of all guilt. You must not do it. I appeal. You have made me into a traitor! Your accursed pieces of silver –

Annas: You yourself made the offer and agreed on the sale.

Josaphat: You have received what you asked for.

Judas: I will have no more! Give up the innocent man!

Rabbi: Control yourself, you fool!

Judas: I demand back the innocent man! My hands shall be clean of that just man's blood –

Rabbi: What? You infamous betrayer, are you trying to lay down laws for the High Council? Your Master must die, and you have delivered Him to His death.

All: Yes, he must die.

Judas: Must He die? Am I a traitor? Have I delivered Him to death? Then tear me to pieces, you devils from the deepest hell, destroy me! Here you have your accursed blood money!

Caiaphas: Why did you let yourself get carried away to do a deed which you did not consider beforehand?

Judas: Then let my soul be doomed, and my body burst asunder, – and you – you shall all perish with me!

Scene 5

Decision of the High Council to bring Jesus before Pilate's judgment seat for confirmation of the death sentence

Caiaphas: A madman!

Annas: I had a presentiment of this.

Aman and Oziel: It is his own fault.

Caiaphas: Let him atone now for what he has himself done. He has betrayed his friend, we pursue our enemy. We must now bring him before Pilate's judgement seat so that he confirms the judgement before the festival and has it carried out.

Rabbi: Perhaps a few of the Councillors could go to him beforehand and request him to hear the matter without delay.

Caiaphas: You yourself would be best, Rabbi, then Dariabas and Rabinth. You go on ahead. We and the other Councillors will follow as soon as the Governor has agreed.

Scene 6

Three Councillors go to Pilate

Rabinth: How shall we lodge our petition with Pilate? We may not enter the heathen's house, because otherwise we would become unclean and not be able to eat the Pascal lamb this evening.

Rabbi: The best thing is to submit our request through his servant. I am known in the palace and will knock at the gate. Listen, someone is coming already.

Quintus: What do you want?

Rabbi: We would like to present a petition to the Governor.

Quintus: What should I say to him?

Rabbi: The High Council requests that it may be permitted to bring an offender before the Governor for confirmation of the death sentence.

Quintus: I will notify my master. Wait a moment.

Rabinth: It is sad that we must call on a heathen to have our judgement brought to effect.

Dariabas: Oh, may we live to see the day which will bring freedom to the children of Israel!

Quintus: The Governor says that he is willing to grant the petition of the High Council.

Rabbi: Thank you for your kind endeavours. Now let us go and tell the High Priest immediately.

Scene 7

Peter denies his Master

Agar: Men, come in here with your guard.

Sara: It is warmer in here.

Melchi: Hey, comrades, come in here. It is better if we camp here.

Arphaxad: I can't put up with this! We always stand outside and freeze.

Panther: Agar and Sara, bring a fire and some wood to put on afterwards.

Agar: Yes.

Temple guard: The trial seems to be taking a long time.

Melchi: Yes, yes, it may be a long while before all the witnesses have been questioned.

Panther: And the accused will no doubt summon up all his eloquence to talk his way out of it.

Arphaxad: But it will not help him. The Councillors have been too greatly offended by him.

Agar: Here is warmth for you.

Sara: And wood and firetongs!

Temple guard: Many thanks, you girls.

Panther: Take care the fire does not go out.

Agar: John, are you here too? Come in, you can warm yourself here. You can find a little space for this young man here, can't you, men?

Temple guard: Come here!

John: Agar, I have a friend with me. Can he come in too?

Agar: Where is he? Let him come in, why should he stand outside in the cold? Well, where is he?

John: He is at the gate but will not venture to come in.

Agar: Come in, don't be afraid!

Temple guard: Yes, come over here and warm yourself. We won't hurt you.

Arphaxad: There is nothing to be heard or seen of the prisoner still.

Temple guards: How much longer will we have to wait here?

Panther: They will probably condemn him to death.

Arphaxad: I wonder whether they will look for his disciples too.

Panther: It is not worth the trouble. When the Master has gone, they will not be seen here in Jerusalem any more.

Arphaxad: At least the one who cut off Malchus' ear should receive a proper punishment.

Agar: I have been watching you a long time. If I am not mistaken, you are one of his disciples. Yes, yes, you were with Jesus, the Nazarene!

Peter: Me? I do not know him, and I don't know what you mean.

Sara: Yes, he too was with Jesus of Nazareth.

Levi: Yes, you are one of his disciples.

Peter: No, I certainly am not. I do not even know the man.

Abdias: You are lying. Of course you were with the Galilean, I have often seen you with him.

Peter: I really do not know what you want of me. What is this man to me?

Several: Now you have betrayed yourself. You too are a Galilean, your dialect proves it.

Peter: God is my witness that I do not know this man of whom you speak.

Melchi: What are you saying? Did I not see you this evening in the Garden of Gethsemane, when one of them cut off my cousin Malchus' ear?

Temple guard: Get ready, the prisoner is being brought out!

Selpha: He has been condemned to death.

Temple guard: Oh poor king, what will become of you now?

Selpha: Come now, comrades, we must guard him.

Levi: Yes, we can amuse ourselves with him instead of being bored.

3:15 H

Scene 8

Peter's remorse

Peter: Oh, best of masters! How far have I fallen! I am a weak, miserable man. Three times have I disowned you, my Friend and Teacher, you for whom I promised to go to death. What shameful disloyalty! Lord, if you will still have mercy for me, mercy for one who has been unfaithful, then give it to me. Hear the voice of a repentant heart. See, the sin has been committed. I cannot undo it, but I will lament and atone for it. Never more will I leave you! Lord, you will not cast me out, you will not spurn my bitter remorse? No, you will forgive me! This is my hope, and all the love of my heart shall be yours from this moment on, and nothing, nothing shall ever separate me from you again.

Scene 9

Jesus is mocked.

Levi: Is this throne not too humble for you, great king?

Melchi: We greet you, Messiah! But sit more firmly, otherwise you could fall off.

Levi: You are a prophet, aren't you? Tell us, did he strike you?

Abdias: Was it me?

Levi: Well, can't you hear?

All: He is deaf and dumb! A fine prophet!

Abdias: Oh, what a shame! Our king has fallen from his throne.

Levi: What shall we do? We no longer have a king!

Melchi: You deserve pity. Once you were such a great miracle-worker, and now so weary and feeble.

Abdias: Come, let us help him back on to his throne.

All: Rise up, mighty king. Receive our homage again.

Dan: Well, how is it with our new king?

All: He says nothing, and makes no prophecies.

Dan: The High Priest and Pilate will make him talk. Caiaphas has sent me; it is now time to take him to the Governor.

Selpha: Make ready, comrades.

Levi: Get up, Galilean. You have been king long enough.

All: Away with you. Your kingdom is at an end!

3:20

ACT IX

The Despair of Judas

Prologue

Who does Judas wander about, confused?
He is tortured by his wicked conscience.
Bloody guilt weighs down his soul.

Lament, Judas, what you have done.
Meekly hoping, beg for grace!
The gate of salvation is still open for you.

Bitter remorse torments him,
But through the darkness no ray of hope shines.
"Too great, too great is my sin!"
Cries he with Cain, murderer of a brother!

Like him, unconsoled – because unforgiven –
He is seized with terror and despair.
This is the final reward of sin;
To this fate sin drives its victims.

A. Tableau

Tenor and chorus:

"Woe to the man", said the Lord,
"Who will betray me.
It would be better for him
If he had never been born!"
And this woe of which Jesus spoke
Now follows the footsteps of Judas.

Chorus:

He shall not miss the full reward of his offence.
The blood he sold cries loud for vengeance.
Driven to raving by his conscience,
Lashed by the rage of all furies,
Judas wanders about restlessly
And finds repose nowhere.

TABLEAU VIVANT

Cain, murderer of his brother, is tortured by his conscience and wanders about the Earth (Genesis 4,8—16)

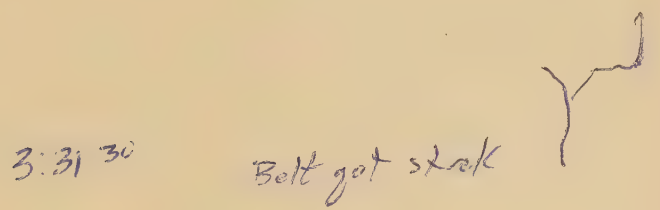
Contralto solo: *Likewise Cain flees, but where to?*
You cannot flee from yourself!
In yourself you carry hell's tortures.
And though you hurry from place to place,
They swing their scourges steadily.
Wherever you are, there they are also,
You can never escape the pain.
Let this be a warning to sinners.
For if punishment does not come today,
Heaven will borrow more,
And the double weight
Fall on their heads tomorrow.

B. Action

The betrayer's despair

J u d a s : Where can I go to hide my shame, to get rid of the tortures of my conscience? I have sold my Master, delivered Him up to ill treatment, to the most painful death of a martyr. What a detestable betrayer I am! Where is another man on whom such guilt rests? How good He was always to me! How He admonished me, and warned me, when I had already decided on the shameful betrayal. And I, this is how I have repaid Him! Accursed greed! Only you have led me astray, made me blind and deaf. Greed it was which Satan seized me with to draw me into the abyss. As an outcast, hated and despised everywhere, even by those who led me astray branded as a traitor, I wander about on my own with this fire burning within me! Yes, there is still one! Oh, if only I could see His face once again! I would cling to Him. But this one man is in prison and perhaps already dead — through my fault! I am the reprobate who has brought him to prison and death!

Woe betide me, there is no hope for me. My crime is so great, it cannot be made good by any repentance. He is dead — and I am His murderer. Unhappy hour, in which my mother brought me into the world! Am I to drag out my wretched life any longer? Bear these tortures within me? No, not one step further! Here will I end my accursed life. Let the miserable fruit hang on this tree! Ha, come, you serpent, wind about my neck and strangle the betrayer.



ACT X

Jesus before Pilate

Scene 1

Jesus, bound, is taken to Pilate

Temple guard: Death to you, you false prophet!

Selpha: Drive him on.

Levi: Move on, your journey will not last much longer.

Temple guard: Only to Calvary.

Caiaphas: Silence now, we will have our arrival announced.

Scene 2

The Councillors before the Governor's palace

Quintus: What do all these people want?

Rabbi: The High Council has assembled.

Quintus: I will notify my master immediately.

Caiaphas: You members of the High Council, if you have at heart our religion, our honour and the peace of the whole country, heed this moment. It will decide our fate. Be firm in your resolution.

All: We shall not waiver.

Scene 3

The High Council asks Pilate to carry out the death sentence

Caiaphas: Governor, representative of the great Emperor of Rome!

All Councillors: Hail and blessing on him!

Caiaphas: We have brought this man, Jesus by name, before your judgment seat and we ask your permission for the death sentence pronounced by the High Council to be carried out.

Pilate: What is your accusation against him?

Caiaphas: If he had not been a great malefactor, we would not have brought him to you.

Pilate: Well, of what crimes is the guilty?

Caiaphas: He has gravely offended our holy law in many ways.

Pilate: Then take him, and judge him according to your law.

Annas: He has already been judged by the High Council, which has found that he should die.

Caiaphas: But we are not allowed to execute anyone. For this reason we sent a request to Caesar's representative for the judgment to be carried out.

Pilate: How can I judge a man without knowing his crime and being sure that he deserves death? What has he done?

Rabbi: The death sentence on this man was pronounced by the High Council after close examination of his crimes. Therefore it does not seem necessary for Caesar's representative to trouble himself with any further investigations.

Pilate: What are you thinking of? You dare to presume that I, Caesar's Governor, should be a blind instrument for carrying out your decisions? I must know what law he has broken, and in what way.

Caiaphas: We have a law, and according to that law he must die, because he has called himself the Son of God.

Amiel: We all heard this blasphemy from his own lips.

Annas: Therefore we must insist that he suffers the ordained penalty of death.

Pilate: No Roman can condemn a man to death for such talk as this. If you have no other crime of which you can accuse him, I shall not consider granting your request.

Caiaphas: He is guilty of serious offences against Caesar too.

All: He is a rabble-rouser, an insurgent.

Pilate: I have certainly heard of a man, one Jesus, who goes about the country teaching and performing unusual deeds, but I have never heard anything about a rebellion. How, and in what way, is he supposed to have caused a rebellion?

Nathaniel: He gathered crowds of people about him, thousands of them, and only a few days ago he made a triumphant entry into our holy city of Jerusalem, surrounded by such a crowd, and had homage paid to him as the King of Israel.

Pilate: I know that, but it did not give rise to a rebellion.

Caiaphas: Is it not rebellion when he tells the people not to pay taxes to Caesar?

Pilate: What proof have you of this?

Caiaphas: Is it not enough if he proclaims himself to be the Messiah, the King of Israel? Is he not setting the people on to rebel against Caesar?

Pilate: I admire your enthusiasm for Caesar's esteem. – Do you hear what serious accusations they bring against you?

Christ: (is silent)

Caiaphas: See, he cannot deny them.

Ezekiel: His silence is a confession of his crimes.

All: So judge him!

Pilate: I will question him alone, in confidence. Perhaps he will speak to me and answer my questions. Take him into the forecourt. My soldiers will take charge. But you must consider once again whether your accusations are justified.

Joshua: Everything has already been examined and verified.

Rabbi: This will create further delay.

Caiaphas: Do not lose courage. Our perseverance will gain the victory.

Scene 4

Pilate questions Jesus

Pilate: You have heard the accusations. Give me an answer. Where are you from?

Christ: (is silent)

Pilate: Will you not answer me either? Do you not know that I have power to crucify you or release you?

Christ: You would have no power over me if it were not given to you from above. Therefore he who has delivered me to you has the greater sin.

Pilate: Really, a good answer! Are you the King of the Jews?

Christ: Is that your own idea, or have others suggested it to you?

Pilate: Am I a Jew? Your people and the high priests have handed you over to me. They accuse you of having proclaimed yourself King of the Jews.

Christ: My kingdom is not of this world. If my kingdom were of this world, my disciples would have fought for me so that I would not have fallen into the hands of my enemies. But my kingdom is not of this world.

Pilate: So you are a king?

Christ: "King" is your word. My task is to bear witness to the truth. For this, I was born; for this I came into the world, and all who are not deaf to truth listen to my voice.

Pilate: What is truth?

Scene 5

Claudius brings a message from Pilate's wife

Quintus: My lord, Claudius has just come to inform you of an urgent request from your wife.

Pilate: Let him in. For the moment, take the prisoner into the entrance hall. – What have you to say to me?

Claudius: Your wife earnestly begs you to have nothing more to do with that just man who has been accused before your judgment seat. Last night she had a dream and suffered great fear and terror on his account.

Pilate: Go and tell her she need have no fear. Under no circumstances will I yield to the accusations by the high priests, but will do my utmost to save this Jesus.

Scene 6

Conversation between the Governor and his friends

Pilate: My friends, I wish I had nothing to do with this trial. What is your opinion of it?

Silvus: The high priests pretend that Caesar's esteem is very close to their hearts.

Mela: I think the accusation is based on other grounds.

Pilate: I think as you do. I cannot believe that this Jesus has criminal plans in His mind. I will on no account be party to fulfilling the wishes of the High Council. Silvus, let the high priests appear once more, and the accused be led out of the judgment hall.

Scene 7

Pilate and the high priests

Pilate: Here you have your prisoner again. He is not guilty.

Annas: Not guilty? We have Caesar's word that our laws shall be upheld. How is it possible that anyone who treads these laws underfoot can be not guilty?

Councillors: He is guilty of blasphemy.

Caiaphas: Is He not guilty before Caesar if He violates what Caesar has guaranteed us?

Pilate: I have already told you: if He has broken your law, punish Him according to your law, provided you have the right to do so. I at least cannot pronounce a death sentence on Him, because I find nothing in Him which, under the law of Rome, merits death.

Caiaphas: If anyone on his own authority declares himself king in a province of Caesar, is he not an insurgent? Does he not deserve the penalty for high treason?

Pilate: If this man has called himself a king, that is far from being sufficient reason for me to condemn Him for high treason. In Rome every wise man is called a king. I am not aware that He has incited a rebellion.

Nathaniel: Is it not creating a disturbance when the whole people is stirred up by Him, when He wanders through the whole of Judea with His preachings – from Galilee to here in Jerusalem?

Pilate: Did He come from Galilee?

Some priests: Yes, He is a Galilean.

Rabbi: His home is in Nazareth, in the territory of King Herod.

Pilate: If that is the case, I have no jurisdiction in this matter. Take Him to King Herod. He is here in Jerusalem for the festival anyway. My guards shall take your prisoner to him.

Caiaphas: Away then to King Herod! With him we shall find more sympathy for our holy law.

Annas: Even if a thousand obstacles stood in our path, the blasphemer shall receive His deserved punishment.

All: Yes, and today!

Scene 8

Jesus before Herod

Herod: Let the priests enter.

Caiaphas: Mighty King!

The priests: Hail and blessings be upon you from the Almighty!

Caiaphas: The High Council has condemned a transgressor to death for blasphemy and has brought Him before the King for confirmation of the lawful sentence.

Annas: And may it please the King to approve the judgment of the High Council.

Herod: How can I be a judge in foreign territory? Take your prisoner to the Governor.

Caiaphas: Pilate has sent Him here because He is a Galilean and is therefore your subject.

Herod: Who is this man?

Some priests: Jesus of Nazareth.

Herod: Jesus of Nazareth? Strange! Pilate sends Him to me? Grants me leave to act as judge in his province?

Naasson: It seems that the Governor wishes to show you his favour once again, high King.

Herod: It shall be to me a token of his new friendship.– – (To Jesus) I have heard that you can see into the secrets of men's hearts and perform deeds which go beyond the bounds of nature. Therefore let us have proof of your miraculous power. Change the water in this glass into sparkling wine, as you are once said to have done at a wedding ceremony. Or make it suddenly grow dark in this room. – I see very well: he knows nothing and can do nothing.

Naasson: With credulous people it is easy to pretend to do something, but He fails miserably before the wise and mighty King.

Manasses: If you really can do something, why is your wisdom silent here?

Herod: He is a simple man whose head has been turned by the applause of the people. Let Him go.

Caiaphas: Oh King, do not trust this cunning schemer.

Annas: If He is not removed, even your throne is in danger. Not long ago He proclaimed Himself as king.

Herod: He? As king? He could be recognised as the king of fools at the best. I will present Him with an old royal mantle as a present.

Some priests: Not this – it is death He deserves!

Herod: Once you said to my emissaries: "On the third day I shall be at my destination." What was that supposed to mean? And you added:"I shall go up to Jerusalem: for it cannot be that a prophet should perish outside Jerusalem." – Do you give no answer to this?

Christ: (is silent)

Caiaphas: King, think of your duty to punish the betrayer of the law.

Herod: What has He done then?

Rabbi: He has profaned the Sabbath.

Nathaniel: He has even blasphemed God!

All priests: Therefore the law finds that He should die.

Herod: Put this mantle on Him! Let Him play His part as the king of fools in this royal mantle. Present Him to the people so that they may admire Him to their hearts' content. In my opinion He is a fool and He is not capable of the crimes of which you accuse Him.

Annas: Oh King, I fear you will regret it if you judge Him so leniently.

Herod: My decision stands: He is a fool, and must be treated as a fool. Let Pilate dispose of Him in accordance with his official duty. Send him greetings and friendship from King Herod. Friends, this Jesus is not a prophet like John. John spoke with wisdom and strength which had to be admired. But this man says nothing. Come, let us go.

(Christ is led back to Pilate in a ridiculous white robe.) 3 Kg:17

Scene 9

Jesus once again before Pilate

Caiaphas: Time is running short, the day moves on. Now we must do our utmost to achieve our purpose today, before the festival. If Pilate does not give judgment as we wish, we will threaten to appeal to Caesar. (Pilate enters) We bring the prisoner once more before your judgment seat and now most earnestly demand the penalty of death.

Pilate: You have brought this man to me as a rebel and troublemaker. Because He is a Galilean, I had Him taken to Herod, but he also found nothing in Him which deserves death. On the contrary, he put Him in a mocking mantle and sent Him back to us. Therefore I will have Him flogged for the offences of which you accuse Him, but then I will release Him.

Annas: That is not enough!

Caiaphas: Our law does not prescribe flogging, but death, for blasphemy.

All councillors: Yes, death!

Pilate: I have heard your judgment, but now I will hear the voice of the people of Jerusalem. They will soon gather here in any case to beg for the release of one prisoner on the Passover festival, in accordance with ancient custom. Then we shall see whether the people also condemn this Jesus and demand His death. You know this Barabbas, who is in prison for robbery and murder. I shall let the people choose between him and Jesus of Nazareth. I will release whichever the people chooses.

All: Release Barabbas!

Amiel: Put the other on the cross!

Pilate: You are not the people! They shall decide. For the moment, I will have this man flogged. The soldiers will take Him away and flog Him in accordance with the law of Rome. Perhaps the terrible sight of a man who has been flogged will alter your unyielding attitude.

Scene 10

Appeal by the high priests to the councillors

Caiaphas: Pilate puts his faith in the voice of the people. We too put our faith in the people. Go out into the streets of our city and summon our followers to come here. Try to win over the waverers by the power of your words and by promises. But frighten the followers of the Galilean away, so that none dares to show his face here.

Councillors: We will soon came back.

Dathan: Each at the head of an enthusiastic crowd!

Caiaphas: We will meet in the Sanhedrin Street.

Annas: From all the streets of Jerusalem we will then lead the excited people before the courthouse.

Rabbi: If Pilate wants to hear the voice of the people, let him!

Scene 11

The flagellation and crown of thorns

Caspius: He has had enough now.

Sabinus: What sort of a king is this? No sceptre in his hand, no crown on his head?

Domitius: That can be arranged!

Caspius: Wait!

Milo: He must become a real king.

Sabinus: You shall be royally equipped.

Caspius: But sit down, so that we can crown you king! See here, this is a magnificent attire for a false king.

Milo: Is it not? You had not expected such honour?

Caspius: Come, let us put your coronation robe around your shoulders.

Milo: Here is a splendid crown for your head, with many sharp thorns.

Domitius: Come, brothers, help me!

Sabinus: And here is your sceptre!

All: We greet you, mighty king!

Mela: The prisoner must be taken into the judgment hall immediately.

Domitius: You have disturbed us in the middle of paying homage!

Milo: Into the judgment hall! Stand up, you will be shown to the people as a spectacle.

Sabinus: There will be rejoicing among the people when their king appears before them in such splendour!

Lictor: Take him and lead him away!

ACT XI

Jesus is Sentenced to Death on the Cross by Pilate

Prologue

A picture of misery, the Redeemer stands.
Pilate is seized with fear:
See, what a man!
Have you all no mercy?

No, without mercy you call:
To the cross, to the cross with him!
But for Barabbas
Demand pardon.

How differently before the people of Egypt once
Stood Joseph! Songs of joy surrounded him.
As the saviour of Egypt
He was presented ceremoniously.

But you rage around Him, the Saviour of the world,
Unresting and unceasing
Until the unwilling judge
Cries: So take Him and crucify Him!

A. Tableau

Tenor solo: *O, see the King, see Him crowned*
In scorn, but what a crown!
And what a sceptre in His hand!
See Him arrayed in purple.
In scorn bedecked in a crimson mantle.
Is that the festal garb of a king?

Chorus: *See, what a man!*
Where in Him is a trace of deity?
The sport of cruel hangmen.
"See, what a man!"

Bass solo: *Pilate calls out in fear:*
"See, what a man!"
Joyous shouts ring before Joseph.

TABLEAU VIVANT:

Joseph is presented to the Egyptians as the country's saviour (Genesis 41,37 – 43)

Chorus: *Loud shall it ring through Egypt:*
"Long live Joseph, all honour to him!"
And a thousand times it shall resound:
"Father and friend of Egypt is he!"
And all unite, both great and small,
In our joyful exultation!

Contralto solo: *You are Egypt's pride and joy,*
Fame which it has never known before,
To you, Joseph, Egypt today brings
Homage and exultation

Chorus: *Long live Joseph, fine and noble!*
A thousand times shall it resound:
"Father and friend of Egypt is he!"
And all unite, both great and small
In our joyful exultation!

TABLEAU VIVANT:

Lots are cast upon two goats, one of which is released, the other offered as a sacrifice for the sins of the people (Leviticus 16, 1 – 34)

Contralto solo: *This is the sacrifice of the old covenant,*
As the Highest ordained:
Two goats were presented,
Then lots were cast on them,
To decide which the Highest chooses.

Chorus: *O Eternal One, take the victim's blood,*
Be reconciled to your people.

Bass and contralto: *In the new covenant the Lord*
No longer requires the blood of goats.
He requires a pure sacrifice:
A lamb, pure of all blemish,
Must be the offering of this covenant.

Bass solo: *The Lord demands His own Son;*
Soon He comes – soon falls – and soon He bleeds!

Chorus: *O people of God! O people of God!*
The blood of the lamb purifies you
Of all guilt;
It gives you forever surely
God's grace.

B. Action

Pilate presents Christ, who has been flogged and is crowned with thorns, to the people; they demand the release of Barabbas and the death of Jesus. Pilate testifies once again to Jesus' innocence and gives Barabbas his freedom, but pronounces the death sentence on Jesus.

Scene 1

The priests bring the excited multitudes on to their side

Nathaniel: Moses, your prophet, calls upon you to save his holy law.

People: We are and remain the sons of Moses and his teaching. You are our fathers, we pledge ourselves to you.

Annas: Follow the advice of the High Council, it will save you.

Ezekiel: Shake off the yoke of the tempter, throw it off!

People: We will know nothing more of him, we follow you. We wish to be free of this false teacher.

Caiaphas: The God of your fathers will receive you back again.

People: Long live the High Council! Long live our teachers and priests!

Annas: And may the Galilean die!

Caiaphas: Come, let us hurry to Pilate.

Nathaniel: Let us demand His death.

People: Away to Pilate! The Nazarene shall die.

Caiaphas: He corrupted the law. He despised Moses and the prophets. He blasphemed God.

People: To death with the false prophet! The blasphemer must die! Pilate must have Him crucified!

Caiaphas: He will pay for His misdeeds on the cross.

People: We shall not rest until the sentence is spoken.

Caiaphas: Yes, you are still the true descendants of your father Abraham. Thank God that you have escaped from the indescribable doom which this deceiver wished to bring on you and your children.

Annas: Only the untiring efforts of your fathers have saved you from the abyss.

People: Long live the High Council! Let the Nazarene die!

Caiaphas: The Governor will give you a choice between this blasphemer and Barabbas. Let us insist on the release of Barabbas.

People: Let Barabbas go free! Let the Nazarene perish!

Annas: Praise be to you, and our fathers, who have heard our prayers!

People: Pilate must consent! We insist on it!

Caiaphas: Remain steadfast! Be impetuous in demanding the judgment.

People: We demand the conviction of the Galilean!

Servants and soldiers: Rebellion! Insurrection!

People: The Nazarene must die!

Caiaphas: Show courage! Hold out undaunted! Our just cause protects us.

People: Let Pilate speak the death penalty.

Pomponius: Silence! Be quiet!

People: No, we will not hold our peace until Pilate gives a righteous judgment.

Pomponius: The Governor will appear immediately.

Caiaphas: Now let Pilate know your true opinion.

Scene 2

Condemnation of Jesus

People: Judge Him! Sentence Him!

Pilate: See, what a man!

High Council: To the cross –

People: To the cross with Him!

Pilate: Cannot even this pitiful sight win some compassion from your hearts?

People: Let Him die! To the cross with Him!

Pilate: So take Him and crucify Him, for I find no guilt in Him.

Caiaphas: Governor, hear the voice of the people of Jerusalem. They join in our accusations and demand His death.

People: Yes, we demand His death.

Pilate: Lead Him down, and let Barabbas be brought here from prison.

Annas: Let Barabbas live. Pronounce the death sentence on the Nazarene.

People: To death with the Nazarene!

Pilate: I do not understand you people. A few days ago you accompanied this man rejoicing through the streets of Jerusalem. Is it possible that today you call down death and destruction on Him?

Caiaphas: They have finally realised that they were deceived by a false teacher, who presumed to call Himself the Messiah, the King of Israel.

Nathaniel: Now their eyes have been opened, because they see that He cannot help Himself, He who promised freedom and salvation to all.

Ezekiel: Israel wants no Messiah who lets himself be taken and bound and mocked.

People: Let Him die, the false Messiah, the deceiver!

Pilate: Men of Judea! It is the custom for me to release to you a prisoner at the Passover. Which of these two shall I release, Barabbas or Jesus, who is called the Messiah?

Some of the people: Free Jesus, Jesus!

Priests and people: No, not Him, but Barabbas!

Pilate: Do you not want me to give you your king?

Priests and people: Away with Him! Free Barabbas!

Caiaphas: You promised to release the one chosen by the people.

Pilate: I am accustomed to keep my promises without being reminded of them. What shall I do then with the King of the Jews?

Some of the people: Free Him, He is innocent!

People: Crucify Him, crucify Him!

Pilate: What? Shall I crucify your king?

High Priests and Councillors: We have no king but Caesar.

Pilate: I cannot condemn this man, for I find no offence in Him.

People: If you release Him, you are not a friend of Caesar.

Caiaphas: He set Himself up as king.

Priests: And he who sets himself up as king opposes Caesar.

Nathaniel: And is this rebel to go unpunished?

People: It the Governor's duty to condemn Him.

Caiaphas: Now we have truly done our duty as Caesar's subjects and delivered this rebel to you. If you disregard our accusation, at least we are free from blame. You alone, Governor, will then be responsible to Caesar for the consequences.

Annas: If there is general disquiet and revolt because of this man, we shall know where the guilt lies, and Caesar will also hear of it.

People: The matter must be brought before Caesar.

Ezekiel: They will be surprised in Rome to learn that you have given protection to a traitor.

People: You must have Him executed, otherwise there will be no peace in the country.

Pilate: What wrong has He done then?

People: Crucify Him!

Caiaphas: May I be allowed one question? Why are you so apprehensive in judging this man, whereas not long ago you had your soldiers put to death hundreds of people, without a trial and without sentence, who had only been shouting seditious words? We shall not move from this spot until you have pronounced the death sentence on Caesar's enemy.

People: Yes, we shall not move from this spot until the sentence has been pronounced.

Pilate: Bring me some water. So you put pressure on me to comply with your wishes. (To Aurelius) Have the death sentence written out immediately. See, I wash my hands of it, I am innocent of the blood of this just man. All of you, see!

Caiaphas: Now may Pilate put this blasphemer to death.

Some of the people: We take His blood upon us and our children.

Priests and people: We take His blood upon us and our children.

Pilate: Let Barabbas be set free by your demand. Take him away, outside the city gate, so that he may never set foot on this land again.

Priests and people: Now you have decided justly.

Annas: We and our children will bless this day and will speak the name of Pontius Pilate with joy and thanks.

People: Long live our Governor! Long live Pontius Pilate!

Pilate: Bring the two murderers out of the prison. They have deserved death much more than this man who is accused.

Priests and people: He above all deserves death!

Chief Lictor: Won't you go? Kick them forward!

Rabbi: Ha! That is fit company for the false Messiah on His last journey.

Pilate: Today the earth will be rid of both of you and your infamous deeds. You shall die on the cross. Now let the death sentence on Jesus of Nazareth be proclaimed.

Aurelius: (reads) I, Pontius Pilate, Governor of the mighty Claudius Tiberius Caesar in Judea, hereby pronounce, on en-

treaty by the High Priests, High Council and people of Jerusalem, sentence of death on Jesus of Nazareth, who is accused of having incited the people to revolt, forbidden them to pay tax to Caesar and proclaimed Himself as King of the Jews. Therefore, He shall be nailed to a cross outside the city walls and in this way put to death. Given in Jerusalem on the evening before the Passover, in the eighteenth year of the reign of Tiberius Caesar.

Pilate: Now take Him and crucify Him.

Caiaphas: Victory is ours! Rejoice, our faith is saved!

Priests and people: Take Him to Golgotha.

People: Long live the High Council!

Priests and Councillors: Long live the faith of our fathers!

Annas: Hurry, so that we can return home in time to eat the Passover lamb.

Priests and Councillors: We will celebrate the Passover with joy, as our fathers did in Egypt.

Caiaphas: Let our triumphant procession now go through the middle of Jerusalem.

Rabbi: Where are His supporters now, to call hosanna?

People: Up and away! Away to Golgotha! The enemy of Moses is overthrown! So it will be with all who despise the law. He deserves death on the cross. It is all over with the Galilean!

4:14

From the Condemnation by Pilate to the Glorious Resurrection of the Lord.

ACT XII

The Way to Golgotha

Prologue

The sentence of death, wrung from Pilate,
Is spoken. Forth on His way to the place of skulls
We see Jesus staggering, laden with the
Beams of the cross.

Isaac once carried upon his own shoulders
Wood for sacrifice to the mountain top,
Where he himself was intended for sacrifice
By the will of the Lord.

Jesus also bears willingly the burden of the cross,
Thereon to sacrifice His sacred body,
And soon the cross will become a source of blessing,
The tree of life.

For as the people were healed by the sight
Of the brazen serpent raised in the desert,
So also we receive consolation, blessing and salvation
From the tree of the cross.

A. Tableau

Chorus: *Worship now and render thanks!*
He who drank the cup of suffering
Now goes to death on the cross,

TABLEAU VIVANT

Isaac, intended for sacrifice, climbs Mount Moriah bearing the wood (Genesis 22, 1—13)

Contralto solo: *Even as Isaac himself carried*
The wood for sacrifice to Moriah,
Jesus, laden with the cross,
Staggers on to Golgotha.

Chorus: *Worship now and render thanks!*
He who drank the cup of suffering
Takes the way of the cross, crowned in thorns
Till He reconciles God and the world.

TABLEAU VIVANT:

Moses raises a serpent cast from bronze on a crossbar (4. Mos. 21,8).

Bass solo: *Nailed to the cross,*
The Son of Man is raised aloft.
Here in Moses' serpent you see
The cross prefigured.

Chorus: *Worship now and render thanks!*
He who drank the cup of suffering
Takes the way of the cross, crowned in thorns,
Till He reconciles God and the world.

B. Action

Jesus, bearing the cross, is taken to Golgotha and meets His Mother. Simon the Cyrenian is forced to take the cross. Veronica hands Jesus a cloth to whipe His face. Women of Jerusalem weep for Jesus.

Scene 1

Mary, with Jesus' friends, on the way to Jerusalem

M a r y : What will have happened to my Son since I saw Him for the last time in Bethany?

J o h n : If the priests could have their way, He would be alive no longer. Perhaps they have already pronounced judgement, but they dare not put it into effect without the Governor's permission, and Pilate will not have Him executed because He has not done anything wrong, only good.

Magdalene: May the Lord incline the Governor's heart to justice, that he may protect the innocent.

Mary: Who could tell me where I could see my Son again? I must see Him! But where shall I find Him?

John: The best thing would be to go to Nicodemus. We shall most likely learn from him what has happened to the Master.

Mary: Yes, let us go to him. My anxiety for the fate of my Son increases every moment.

John: Dear Mother, whatever happens, it is God's will.

Scene 2

Jesus on the way of the cross to Golgotha

People: Make Him go on!

Joseph of Arimathea: What is that?

People: Let Him die, let Him die!

Agrippa: Is the load too heavy for you already?

People: Make Him go on, so that we may reach Calvary.

Faustus: Halt, otherwise He will collapse.

Joseph: What shall we do? With this terrible commotion, we should not go into the city.

Mary: What can this noise mean? Surely it cannot concern my Son?

Joseph: A riot seems to have broken out.

John: We will wait here until the storm is over.

Scene 3

Mary meets her Son. Simon is compelled to carry the cross

Priests: and people: Away! Don't let Him rest Hit Him to make Him go.

Catilina: Your lingering will not help you, you must go on to Golgotha.

Cleopha: Those wild shouts are coming nearer!

John: It seems that someone is being taken out to Calvary for execution.

Mary: It is He! Oh God, it is my Son! My Jesus it is!

John, Magdalene and Salome: Mother, dear Mother!

Lictors: Here, take strength. Would you not like a drink? Then drive Him on.

Mary: Alas, I see Him led to death, like a criminal between criminals! What grief is there to equal mine?

John: Mother, it is the hour which He foretold. It is the Father's will.

Nero: Stir yourself, you lazy Galilean!

Faustus: Collect your strength together.

Catilina: He is too feeble, someone must help.

Captain: (to Simon the Cyrenian) Come here, you have broad shoulders which can carry something.

Simon: I? I must go into the city.

Nero: No, you must help us.

Simon: I do not know –

Captain: You will know soon enough, do not refuse.

Faustus: Or you will regret it.

Simon: What do you want of me? I have committed no offence.

Captain: Silence!

Simon: Force is unnecessary. What do I see? It is the holy man of Nazareth!

Faustus: Put your shoulders here.

Simon: For love of you I will carry it.

Christ: God bless you and yours.

Captain: Now forward! (To Simon) You follow us with the beam for the cross.

Agrippa: Now we can go faster.

Catilina: See, even the cross is taken from you.

Captain: We will rest a little, before we climb the hill.

Caiaphas: Yet another rest! When shall we come to Calvary?

Veronica: Oh Lord, how your face is covered with blood and sweat. Would you not wipe it?

Christ: Loyal soul, the Father will reward you.

Seophora, Rebecca and Susanna: This is how they reward you!

Judith: Is it possible? Such ingratitude!

Christ: You daughters of Jerusalem, do not weep for me, but for yourselves and your children. For the days are surely coming when they will say, "Happy are the barren, the wombs that never bore a child, the breasts that never fed one." Then they will start saying to the mountains, "Fall on us", and to the hills "Cover us." For if these things are done when the wood is green, what will happen when it is dry?

Rachel: What will happen to us and our children?

Judith: Woe betide us!

Captain: Get back now, it is time for us to go on.

Faustus and Nero: On with you to Golgotha.

Rabbi: Are we really going on at last?

Nathaniel: The captain is much too considerate.

Priests: Do not treat Him so gently!

People: Up to Golgotha! To the cross with Him! To the Cross! Let Him bleed on the cross! We are free! Long live our fathers, death to the Galilean!

9:34:15

Scene 4

Mary and Jesus' friends

John: Mother, I fear you will not be able to bear the sight of your Son.

Mary: How could a mother leave her child in dire need? I will suffer with Him, I will share scorn and disgrace and die with Him.

John: If your strength does not fail you!

Mary: John, do not fear for me. I have prayed to God for strength; the Lord has heard me. Let us follow them.

All: Mother, we follow you!

Penguins in Blood

Jesus on Golgotha

Prologue

(with musical accompaniment)

Up, pious souls, arise and go,
Full of the pain of remorse, and thanks
With me to Golgotha and see
What happened here for your redemption.
There dies the Mediator, between God
And sinners, the atoning death.

Alas, naked, only clothed with wounds,
Soon He will hang here on the cross for you.
The merciless feed their eyes
Wantonly on His torment.
And He, who thee, O sinner, loves,
Is silent, suffers, endures and forgives.

I feel the agony in His limbs,
Which are dragged from their joints.
Whose heart is not chilled,
When he hears the blows of the hammer,
Which drives the nails cruelly
Through hand and foot!

Up, pious souls, draw near the lamb,
Who freely gives Himself for you.
Behold Him on the tree of the cross.
See, hanging between murderers,
God's Son gives His blood.
And you shed not a tear for Him in return?

They hear Him pray aloud to His Father
To forgive even His enemies;
And soon He sacrifices His life
So that we may escape eternal death.
A spear pierces through His side,
And opens His heart to us still more.

Bass solo: *Who can conceive of this high love,*
Which loves even unto death,
And instead of hating the crowd of murders,
Blesses and pardons them!

Chorus: *O bring to this great love*
Your pious heart's emotion,
Upon the altar of the cross
As a great offering.

Action

Jesus is raised upon the cross and mocked. His last words and death. Precautions by the High Council to guard the grave. Descent from the cross.

1. Prologue

Raising of the cross, the last words of Jesus and His death

Captain: Now get hold and raise the cross.

Catilina: Up, with all your strength!

Nero: The cross stands firm.

Captain: Now it's done.

High Council: Thanks and applause from us all!

Caiaphas: This day shall be a festival forever.

Annas: What is that inscription? Does it call him King?

Rabbi: (reads) Jesus of Nazareth, King of the Jews! That is mockery, an affront to the High Council and the whole people.

High Council: This title must be removed. Tear it down!

Caiaphas: We dare not lay hands on it ourselves. Rabbi and Saras, go to the Governor and demand, in the name of the High Council, that this inscription be changed. Pilate should write that the Nazarene himself said, "I am the King of the Jews."

Rabbi and Saras: We will go immediately.

Caiaphas: Then request also that the legs of those who have been put to death should be broken and their bodies taken down, so that they do not stay hanging on the cross on the Sabbath.

Catilina: Now, comrades, let us divide what we have inherited. See, His mantle gives exactly four pieces. But the tunic is seamless, woven in one piece throughout. Shall we cut it up? That would be a pity.

Faustus: No, it would be better to throw dice for it.

Agrippa: Here are dice. I will try my luck. That is too little!

Catilina: If you on the cross can still do miracles, favour my throw!

Nero: Fifteen, almost enough. Now you try, Faustus!

Faustus: Yes, I must have it.

Catilina: Eighteen, that's the highest.

Agrippa: It is yours.

Rabbi: Our mission was in vain.

Saras: He would not even listen to us.

Caiaphas: Did he not give you an answer?

Rabbi: He only said, "What I have written, I have written."

Annas: Unheard of!

Caiaphas: What answer did he give you about breaking the legs?

Rabbi: He said the captain would receive orders about that.

Caiaphas: So it will remain written: King of the Jews.

Joshua: If you really are the King of Israel, come down from the cross, so that we may see and believe it.

Eliezer: You wanted to destroy the temple of God and rebuild it in three days, so now help yourself.

Caiaphas: He helped others, but He cannot help Himself.

Nun: Come down! You have said yourself, "I am the Son of God."

Annas: He trusted in God, so let God save Him now, if He loves Him.

Christ: Father, forgive them, for they know not what they do.

Gesmas, the thief on the left: Do you hear? If you are God's anointed, save yourself and us.

Dismas, the thief on the right: Do you not fear God either, since you have been condemned to the same punishment? We suffer justly, for we received the reward which we have deserved for our crimes. but this man has done no evil. Lord, remember me when you come into your kingdom.

Christ: Truly, I tell you, today you will be with me in paradise.

Caiaphas: Just listen! He is still speaking as if He were the Lord of paradise.

Rabbi: Has His arrogance still not left Him, although He hangs so helplessly on the cross!

Christ: Mother, see your Son! Son, see your Mother!

Mary: So, dying, you still think of your Mother!

John: May His last wish be sacred to me. You my Mother I your son.

Christ: I am thirsty.

Captain: He is thirsty and calls for a drink.

Faustus: He shall have it. Here, drink.

Christ: Eloi! Eloi! Lama sabachtani!

Bystanders: Listen, he is calling on Elias.

Caiaphas: Now we shall see whether Elias will come to take him down from the cross of shame.

Christ: It is accomplished! Father, into your hands I commend my spirit.

Enan: What is that? The earth trembles.

Captain: Truly, this was a just man. His patience in the cruellest sufferings, His noble serenity, His loud call to Heaven shortly before His death! Truly, He was the Son of God.

Bystanders: Almighty God, we have sinned, have mercy on us.

Zorobabel: High Priest, a terrible thing has happened in the temple!

Caiaphas: By Almighty God, what has happened?

Zorobabel: The curtain of the temple has been torn in two.

Priests and High Council: Frightful! Ghastly!

Caiaphas: Let us go and see what has happened.

Scene 2

The bandits' legs are broken. Pilate gives Joseph Jesus' body

Nicodemus: Has the holy body really been thrown in the pit for criminals?

Joseph of Arimathea: Friend! Hear my plan. I will go down to Pilate and ask him to give me Jesus' body. He will not refuse. Then I will bury Him in my own tomb in the rock.

Nicodemus: Yes, do that, dear friend. In the meantime I will obtain precious ointments to prepare His body for burial.

Captain: Do not be afraid, you women. You can come nearer. No-one may do you harm.

Magdalene: Oh my teacher, how my heart sorrows for you.

Quintus: On the Governor's orders, the legs of those who have been executed must be broken and their bodies taken away. It must all be done before the eve of the great feast.

Captain: It shall be done immediately. Men, get up and break the legs of those two first.

Mary: My Son, surely they will not treat your holy body so cruelly?

Magdalene: Spare Him, spare Him.

Catilina: He is already dead.

Faustus: To be sure He is dead, I will pierce His heart with my spear.

Women: Ah!

Magdalene: Dear Mother! This thrust has pierced through your heart also.

Captain: Now take the bodies down from the cross.

Agrippa: Where shall we take them?

Captain: Into the pit for criminals, in accordance with regulations.

Mary: What a terrible word, it wounds my heart anew!

Nero: Bring ladders here!

Magdalene: So we may not even pay the last honours to our friend?

Captain: Unfortunately, it is not in my power to grant your wish.

Faustus: You climb up, I will hold it.

Catilina: And I will look after the other.

Scene 3

Precautions by the High Council to watch the grave

Caiaphas: We have seen the destruction which has occurred in the temple. I hope the Galilean's corpse will soon be thrown into the pit for criminals.

Annas: See, the bodies have already been taken down.

Quintus: The Governor has sent me to ask you whether Jesus of Nazareth has already died?

Captain: See for yourself. His heart has been pierced with a spear, to make sure.

Quintus: Then I am commanded to tell you that His body has been given to this man as a present, Joseph of Arimathea.

The women: Consoling news!

Caiaphas: We will not allow Him to be buried anywhere else.

Captain: Since the body has been given to this man by the Governor, it goes without saying that he can bury it where and how he wishes. Men, we have done our duty. Let us return.

Annas: Now we must be vigilant. This deceiver in fact said, when he was still alive, "After three days I will rise again."

Rabbi: His disciples could steal the body secretly and then spread the story that He had risen again.

Caiaphas: Then the last deception would be worse than the first. Let us go to Pilate at once and ask him for men to guard the grave until the third day.

Annas: A good idea!

Scene 4

Jesus is taken from the cross and laid in His Mother's lap

Magdalene: Now they have gone. Take comfort, beloved Mother. See, now at last we are alone with our friends. The mockery and the blasphemy have ceased.

Mary: Oh my friends, what my Jesus suffered I have suffered with Him. Now it is accomplished, He has gone to the Father's peace. Peace and comfort have also entered my heart from Heaven.

Magdalene: Yes, dear Mother. Remember the words that your Son said to you when He departed from Bethany, "You will fight with me in my conflict with death, but then you will also celebrate with me my victory."

Mary: That is my hope and comfort.

Magdalene: Certainly, He has not been taken from us for ever. We shall see Him again. That is what He promised us, and His word is truth.

Salome: And for now He has left us with the most precious treasure, His holy body.

John: God be thanked that it was not taken from us and abandoned to such dishonour.

Cleopha: See, soon they will bring to us the mortal remains of our godly Companion.

Mary: You, men, bring me the body of my dear Son soon.

Salome: Spread out the linen for His martyred body.

Joseph: Oh holy burden, come into my shoulders.

Nicodemus: Come, holy body, let me embrace you. How you have been torn by the fury of your enemies.

John: Here the best of sons shall rest once again in the bosom of His dearest Mother.

Mary: My Son, how your body is covered in blood and wounds.

John: From these wounds flow blessing and salvation for mankind.

Magdalene: See, the peace of heaven rests in His pale face.

Mary: Once before at Bethlehem, now at Calvary! The path which the Father marked out for you is at an end. My Son, they have driven nails through your hands and feet and pierced your heart with a spear. Your sufferings and bitter death went through my soul like a sword. But now I shall not despond; I know that on the cross you have atoned for the sins of mankind and have redeemed us all.

5:03:50

Funeral Song

Chorus: *All you who pass by here,* 5:05:23
Stand still, pay heed and watch.
Where will you find a love
Which can compare to this? 5:09:85

ACT XIV

The Resurrection

507.20

Action

The guards at the tomb. Jesus rises. The women come to the tomb.

Scene 1

The guards at the tomb. Jesus rises.

Caspius: (waking) This night is endless. Is it not nearly over?

Titus: Patience, Caspius. Day is breaking now.

Caspius: (jumps up) What is that? An earthquake?

Titus: What's the matter with me, I have gone blind!

Milo: Brothers, what happened?

Caspius: Did you not see the lightning?

Titus: I saw a figure all of light, and bright as the sun!

Sabinus: I saw the light too.

Titus: See, the stone has been rolled away.

Milo: Yes, indeed, and the tomb is empty.

Sabinus: He must have arisen.

Titus: Let us hurry into the city and report what has happened here.

Scene 2

The women come to the tomb. Jesus appears to Mary Magdalene.

Magdalene: How happy ī am to pay the last tribute to our beloved teacher.

Salome: But who will roll away the big stone for us with which they have sealed the tomb?

Magdalene: See, the tomb is open, the stone has been rolled away from the entrance.

Salome: Here are the cloths in which the holy body was wrapped. It is no longer in the tomb.

Angel: Fear not, you seek Jesus of Nazareth, who was crucified. He is not here, He has arisen from the dead! He will go on before you to Galilee. You will see Him there, as He told you.

Salome: Let us hurry and bring the joyful news to His disciples.

Magdalene: (steps back from the tomb)

Christ: Mary!

Magdalene: That is His voice! – Rabbuni!

Christ: Do not keep me. I have not yet gone up to my Father. But go to my brothers and tell them that I am going up to my Father and your Father, to my God and your God.

Magdalene: He has disappeared; I can see Him no longer. – But I did see Him! I heard His voice! He lives! The Divine One, the merciful friend of sinners, He who makes blessed all who believe in Him! Oh, if only I could proclaim it throughout the whole world, so that mountains and rocks, heaven and earth should re-echo,

"Halleluja, He has arisen!"

CONCLUSION

Prologue

He is risen! Rejoice you heavenly hosts!
He is risen! Rejoice you mortals all!
The lion from the tribe of Judah
Has trodden down the head of the serpent.

The faith is firm. Most joyous hope is woken
In our hearts by the symbol and pledge
Of our own future resurrection.
Call in jubilation: Halleluja!

Now He ascends to the highest glory
Where He will gather round Him
All whom He has redeemed with His blood.

Where the eternal song of victory resounds:
Praise be to the lamb who was slain,
Joyfully united with our Saviour
We shall see each other again.

Chorus: *HALLELUJA, HALLELUJA!*

Overcome – overcome
By the hero is the foes' power.
He – who slumbered only a few hours
In the gloom of the grave.
Sing to Him in holy psalms,
Strew before Him victory palms,
The Lord is arisen!
Rejoice in Him you heavens,
Sing, earth, to the victor.
Halleluja, Christ is risen!

FINAL TABLEAU

5:15:20

Triumph and Glorification of Christ

Soprano solo and chorus:

Praise to you, conqueror of death,
Who once died on Golgotha.
Praise to you, Saviour of all sinners,
Who conquered on Golgotha.
Praise to you who on the altar
Gave your life for us.
You have purchased our salvation,
We die, to live in you.

Chorus:

Halleluja
praise, renown, adoration, power and glory be thine for ever and ever

5:17:06

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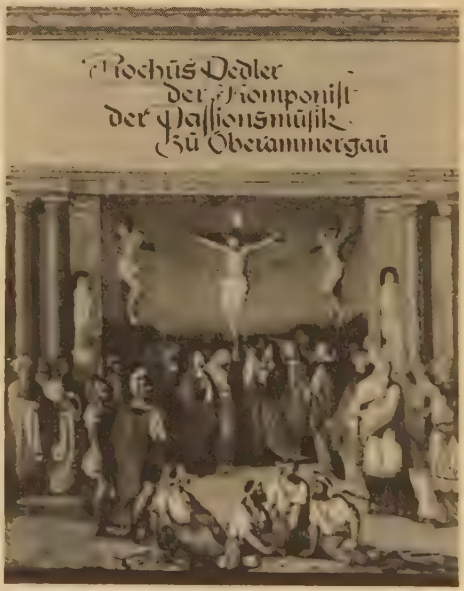

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